

REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 30th December 1916.

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List of Indian Newspapers and Periodicals.

[As it stood on the 1st October 1916.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
Assamese.					
1	"Akon" (P) ...	Calcutta ...	Monthly ...	Hem Ch. Goswami, Brahmin ; age about 42 years.	2,000
2	"Banhi" (P) ..	Do. ...	Do. ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 47 years.	500
3	"Diptee" (P) ...	Do. ...	Do. ...	Rev. G. R. Kampfer ...	500
Bengali.					
4	"Ahale Hadis" (P) ...	Do. ...	Do. ...	Maulvi Abdul Hakim ; age 32 years	1,000
5	"Akhyar" (P) ...	Do. ...	Do. ...	Surendra Mohan Bhattacharji, Brahmin ; age 36 years.	300
6	"Alaukik Rahasya" (P) ...	Do. ...	Do. ...	Kshirod Prasad Vidyabinod, Brahmin ; age 57 years.	700
7	"Al-Islam" (P) ...	Do. ...	Do. ...	Akram Khan ; age 36 years	900
8	"Alochana" (P) ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 50 years.	500
9	"Ananda" (P)	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya Hindu, Brahmin ; age 40 years.	500
10	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Brahmo ; age 46 years.	300
11	"Antapur" (P)...	Do. ...	Do. ...	Biraj Mohini Ray, Brahmo ; age 31 years.	1,000
12	"Anath Bandhu" (P) ...	Do. ...	Do. ...	Sasi Bhushan Mukharji, Hindu, Brahmin ; age 50 years.	1,000
13	"Archhana" (P) ...	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 37 years.	600
14	"Arghya" (P) ...	Do. ...	Do. ...	Sures Ch. Palit, Hindu, Kayastha ; age 35 years.	350
15	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 76 years.	1,000
16	"Avasar" (P) ...	Calcutta ...	Do. ...	Lal Behari Datta, Hindu, Tanti ; age 51 years.	1,600
17	"Ayurved" (P) ...	Do. ...	Do. ...	Jamini Bhushan Ray, Hindu Vaidya ; age 40 years.	1,000
18	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 42 years.	600
19	"Baidya Sammilani" (P) ...	Do. ...	Do. ...	Bikrampur, Ambastha Sammilani, Dacca.	1,000
20	"Baidya Sanjivani" (P) ...	Calcutta ...	Do. ...	Upendra Nath Vaidyaratna, Hindu, Baidya ; age about 53 years.	500
21	"Baisya Patrika" (P) ...	Jessore ...	Do. ...	Jogendra Nath De, Hindu, Barui ...	500
22	"Balak" (P) ...	Calcutta ...	Do. ...	C. S. Patterson ...	4,000
23	"Bamabodhini Patrika" (P)	Do. ...	Do. ...	Sukumar Dutt, Brahmo ; age 44 years.	500
24	"Bangabandhu" (P)...	Dacca ...	Do. ...	Ishan Chandra Sen, Brahmo ; age 58 years.	150
25	"Banga Mahila" (P) ...	Puthia ...	Do. ...	Abinash Ch. Sarbbabhouma, Hindu, Brahmin ; age 50 years.	About 1,000
27	"Bangali" (N)	Calcutta ...	Daily ...	The Hon'ble Babu Surendra Nath Banerji, Brahmin ; age 70 years.	3,000
27	"Bangaratna" (N)	Krishnagar ...	Weekly ...	Kanai Lal Das, Hindu, Karmakar ; age 32 years.	1,500

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<i>Bengali—continued.</i>					
28	" Bangavasi " (N) ...	Calcutta ...	Weekly ...	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 59 years.	19,000
29	" Bankura Darpan " (N).	Bankura ...	Do. ...	Rama Nath Mukherji ; age 55 years	453
30	" Banshari " (P) ...	Calcutta ...	Monthly ...	Tapan Das, Hindu, Kayastha ; age 23 years.	500
31	" Barisal Hitaishi " (N)	Barisal ...	Weekly ...	Durga Mohan Sen, Hindu, Baidya ; age 38 years.	625
32	" Basumati " (N) ...	Calcutta ...	Do. ...	Sasi Bhushan Mukherji, Hindu, Brahmin ; age 49 years, and Panchkari Banerji.	14,000
33	" Bauddha Bandhu " (P) ...	Do. ...	Monthly ...	Sriman Purnananda Swami ; age 33 years.	750
34	" Bhakti " (P) ...	Howrah ...	Do. ...	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 30 years.	500
35	" Bharati " (P) ...	Calcutta ...	Do. ...	Mani Lal Ganguli, Brahmo ; age about 33 years.	1,700
36	" Bharatbarsha " (P) ...	Do. ...	Do. ...	Jaladhar Sen, Kayastha ; age 52 years.	4,000
37	" Bharatmahila " (P) ...	Dacca ...	Do. ...	Srinati Saraju Bala Dutta, Brahmo ; age 35 years.	450
38	" Bharat Nari " (P) ...	Calcutta ...	Do. ...	Ananda Chandra Gupta, Hindu, Baidya.	1,000
39	" Bhisak Darpan " (P) ...	Do. ...	Do. ...	Rai Sahib Giris Chandra Bagchi ...	250
40	" Bidushak " (P) ...	Do. ...	Do. ...	Kshetra Nath Banerji, Brahmin ; age 42 years.	200
41	" Bijnan " (P) ...	Do. ...	Do. ...	Dr. Amrita Lal Sarkar, Satgope ; age about 44 years.	200
42	" Bikrampur " (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Baidya.	500
43	" Birbhum Hitaishi " (N) ...	Suri ...	Weekly ...	Bichitra Bilas Sen Gupta, Hindu, Baidya ; age 19 years.	250
44	" Birbhum Varta " (N) ...	Do. ...	Do. ...	Devendra Nath Chakravarti, Hindu, Brahmin ; age 42 years.	940
45	" Birbhumi " (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 35 years.	800
46	" Birbhum Vasi " (N) ...	Rampur Hat ...	Weekly ...	Karuna Sindhu Banarji, Hindu, Brahmin.	700
47	" Brahma Vadi " (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahmo ; age 54 years.	660
48	" Brahma Vidya " (P) ...	Calcutta ...	Do. ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
49	" Brahman Sarnaj " (P) ...	Do. ...	Weekly ...	Pandit Basanta Kumar Tarkanidhi, Hindu, Brahmin ; age 41 years.	1,000
50	" Burdwan Sanjivani " (N).	Burdwan ...	Do. ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 36 years.	600
51	" Byabasya O Baniya " (P)*	Calcutta ...	Monthly ...	Sachindra Prasad Basu, Brahmo ; age 38 years.	500
52	" Chabbis Pargana Vartavaha " (N).	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 32 years.	800
53	" Charu Mihir " (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha	800

* Suspended.

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<i>Bengali—continued.</i>					
54	"Chhatra-Ranjan" (N)	Calcutta	Bi-Monthly	Saraj Kumar Ray, Hindu, Kayastha ; age 30 years.	500
55	"Chikita-Prakas" (P)	Nadia	Monthly	Devendra Nath Halder, Hindu, Gandabanik ; age 32 years.	500
56	"Chikita Tatva Vijnan" (P)	Calcutta	Do.	Binode Lal Das Gupta, Vaidya ; age 46 years.	300
57	"Chinsura Vartavaha" (N).	Chinsura	Weekly	Dina Nath Mukherji, Brahmin ; age 50 years.	1,000
58	"Dainik Chandrika" (N).	Calcutta	Twice weekly	Hari Das Datta, Hindu, Kayastha ; age 45 years.	100
59	"Dainik Bhramati" (N)	Do.	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 49 years, and others.	3,500
60	"Dacca Prakas" (N)	Dacca	Weekly	Sasi Bhushan Biswas, Hindu, Kayastha.	300
61	"Darsak" (N) ...	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin ; age about 41 years.	100
62	"Dhanwantari" (P)	Do.	Monthly	Purna Chandra Gupta, Hindu, Vaidya ; age 62 years.	600
63	"Dharma Tatva" (P) ...	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
64	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 55 years.	7,000
65	"Education Gazette" (N) ...	Chinsura	Do.	Kumar Day Mukherji, Brahmin ; age 26 years.	1,500
66	"Faridpur Hitaishini" (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 79 years.	900
67	"Gaipa Lahari" (P) ...	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	800
68	"Gambhira" (P) ...	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 36 years.	300
69	"Gand-duta" (N) ...	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Vaidya.	400
70	"Grihastha" (P) ...	Calcutta	Monthly	Sarat Chandra Dev, Kayastha ; age 58 years.	3,000
71	"Hakim" (P) ...	Do.	Do.	Masihar Rahaman, Muhammeden ; age 33 years.	500
72	"Sri Gauranga Sevaka" (P)	Do.	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 59 years.	400
73	"Hare School Magazine" (P)	Do.	Do.	Sailendra Ch. Banarji, Hindu, Brahmin ; age 17 years.	500
74	"Hindu Ranjika" (N) ...	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammeden ; age 42 years.	200
75	"Hindu Sakha" (P) ...	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
76	"Hindu School Magazine" (P)	Calcutta	Do.	Bajali Bhushan Shome, Hindu, Kayastha ; age 18 years.	800
77	"Hitavadi" (N) ...	Do.	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 51 years.	32,000
78	"Islam Abha" (P) ...	Dacca	Monthly	Shaikh Abdul Majid ...	1,000
79	"Islam Darsun" (P) ...	Calcutta	Do.	Abdul Rahim, Muhammeden ; age 40 years.	3,000
80	"Islam-Rabi" (N) ...	Mymensingh	Weekly	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700

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<i>Bengali—continued.</i>					
81	"Jagabai" (P)	Calcutta	Monthly	Amrita Lal Sen Gupta, Hindu, Baidya; age 58 years.	500
82	"Jagat-Jyoti" (P)	Do.	Do.	Jnanatana Kaviraj, Buddhist; age 58 years.	700
83	"Jagaran" (N)	Bagerhat	Weekly	Brajendra Lal Ray, Hindu, Kayastha; age 25 years.	565
84	"Jahnabi" (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin; age 32 years.	600
85	"Jangipur Samoad" (N)*	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100
86	"Janmabhumi" (P)	Calcutta	Monthly	Jatindranath Datta, Hindu, Kayastha; age 32 years.	300
87	"Jasohar" (N)	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
88	"Jhankar" (P)	Calcutta	Monthly	Jitendra Nath Pal, Hindu, Kayastha; age 35 years.	900
89	"Jubak" (P) ...	Santipur	Do.	Jagananda Pramanik, Brahmo; age 36 years.	300
90	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,500
91	"Kajer-Loke" (P)	Calcutta	Do.	Saroda Prasad Chatterji, Brahmin; age 49 years.	350
92	"Kalyani" (N)	Magura	Weekly	Bisweswar Mukherji, Brahmin; age 51 years.	300
93	"Kanika" (P) ...	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 39 years.	150
94	"Karma" (P) ...	Calcutta	Do.	Krishna Kishor Das, Hindu, Karma-kar; age 28 years.	400
95	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukharji, Hindu, Brahmin; age 70 years.	500
96	"Kayastha Patrika" (P)	Calcutta	Monthly	Sarat Kumar Mitra, Hindu, Kayastha; age 40 years.	750
97	"Khulna" (N) ...	Khulna	Weekly
98	"Khulnavasi" (N)	Do.	Do.	Gopal Chandra Mukharji, Hindu, Brahmin; age 54 years.	350
99	"Kriśhak" (P)	Calcutta	Monthly	Nikunja Bihari Datta, Kayastha; age 42 years.	700
100	"Kriśhi Samvad" (P)	Dacca	Do	Nishi Kanta Ghosh, Hindu, Kayastha; age about 36 years.	1,000
101	"Kriśhi Sangvad" (P)	Calcutta	Do.	Probhas Chandra Ghosh, Hindu, Kayastha; age 25 years.	300
102	"Kshatriya Bandhoo" (P) ...	Do.	Do.	Nagiswar Prasad Sinha, Hindu, Kshatriya; age 40 years.	400
103	"Kshristya Bandhav" (P) ...	Do.	Do.	Satish Ch. Mukharji	500
104	"Kushadaha" (P)	Do.	Do.	Jagindra Nath Kundu, Brahmo; age 38 years.	500
105	"Mahila" (P) ...	Do.	Do.	Revd. Braja Gopal Neogi, Brahmo; age 61 years.	200
106	"Mahila Bandhav" (P)	Do.	Do.	Miss K. Blair; age 61 years	500
107	"Mahishya Mahila" (P)	Nadia	Do.	Srimati Krishna Bhabani Biswas, Hindu, Kalbartha.	300
108	"Mahiya Samaj" (P)	Calcutta	Do.	Sevananda Bharati, Hindu, Mahishya; age 32 years.	1,200

*Suspended.

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	<i>Bengali—continued.</i>				
109	"Malanoha" (P) ...	Calcutta ...	Monthly ...	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 46 years.	1,000
110	"Malda Samachar" (N) ...	Malda ...	Weekly ...	Kaliprasanna Chakravarty, Hindu, Brahmin ; age 44 years.	1,100
111	"Manasi-o-Marmabani" (P)*	Calcutta	Monthly ...	Maharaja Jagadindra Nath Ray, Hindu, Brahmin ; age 40 years.	2,200
112	"Mandar Mala" ...	Do. ...	Do. ...	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 68 years.	400
113	"Medini Bandhab" (N)	Midnapore ...	Weekly ...	Gossaindas Karan, Hindu, Satgope ; age 27 years.	500
114	"Midnapur College Magazine" (P)	Do. ...	Quarterly ...	Kiran Chandra Bose, Hindu, Kayastha ; age 32 years.	200
115	"Midnapore Hitaishi" (N).	Do. ...	Weekly ...	Manmatha Nath Nag, Hindu, Kayastha ; age 39 years.	1,700
116	"Moslem Hitaishi" (N).	Calcutta ...	Do. ...	Shaikh Abdur Rahim and Mozummul Haque.	6,000
117	"Muhammadi" (N) ...	Do. ...	Do. ...	Muhammad Akram Khan, Musalman ; age 40 years.	5,000
118	"Mukul" (P) ...	Do. ...	Monthly ...	Ananda Charan Sen, Brahmo ; age 46 years.	450
119	"Murshidabad Hitaishi" (N)	Saidabad ...	Weekly ...	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
120	"Nabagraha Prasanga" (P)	Mymensingh ...	Monthly
121	"Naivedya" (P) ...	Calcutta ...	Do. ...	Prakash Chandra Pradhan, Hindu, Brahmin ; age 32 years.	150
122	"Namasudra Hitaishi" (P)	Dacca ...	Do. ...	Bharat Chandra Sarkar, Hindu, Namasudra ; age 26 years.
123	"Nandini" (P) ...	Howrah ...	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 33 years.	500
124	"Narayan" (P) ...	Calcutta ...	Monthly ...	Chitta Ranjan Das, Hindu ; age 49 years.	1,200
125	"Natya Mandir" (P) ...	Do. ...	Do. ...	Mani Lal Banarji, Hindu, Brahmin ; age 32 years.	700
126	"Nawakhali" (P) ...	Do. ...	Quarterly ...	Kumar Arun Ch. Sinha, Hindu, Kayastha, age 30 years.	1,000
127	"Nava Vanga" (N) ...	Chandpur ...	Weekly ...	Harendra Kishor Ray, Hindu, Kayastha ; age 27 years.	400
128	"Nayak" (N) ...	Calcutta ...	Daily ...	Panchcowri Banarji, Hindu, Brahmin ; age 49 years.	About 3,500
129	"Navya Bharat" (P)	Do. ...	Monthly ...	Devi Prasanna Ray Chaudhuri, Brahmo ; age 63 years.	900
130	"Nihar" (N) ...	Contai ...	Weekly ...	Madhu Sudan Jana, Brahmo ; age 56 years.	500
131	"Nityananda Sevak" (P) ...	Murshidabad ...	Monthly ...	Abinash Chandra Kabyapurantirtha, Hindu, Brahmin ; age 48 years.	400
132	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly ...	Fazlar Rahman, Muhammadan ; age 33 years.	400
133	"Pabna Bogra Hitaishi" (N).	Pabna ...	Do. ...	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	500
134	"Pakshik Patrika" (P) ...	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 36 years.	500
135	"Pallivasi" (N) ...	Kalna ...	Weekly ...	Sashi Bhushan Banarji, Hindu, Brahmin ; age 49 years.	300

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
138	" <i>Pallivarta</i> " (N)	Bongong	Weekly	Charu Chandra Ray, Hindu, Kayastha; age 45 years.	600
137	" <i>Pantha</i> " (P)	Calcutta	Monthly	Rajendra Lal Mukharji	300
138	" <i>Pataka</i> " (P)	Do.	Do.	Mukunda Behari Mallick, Hindu, Namasudra; age 32 years.	1,000
139	" <i>Pataka</i> " (P)	Barisal	Quarterly	Revd. J. D. Raw	500
140	" <i>Prabhini</i> " (N)	Do.	Weekly	Panchkari Banarji, Hindu, Brahmin	3,000
141	" <i>Prachar</i> " (P)	Jayanagar	Monthly	Revd. G. C. Dutt, Christian; age 48 years.	1,600
142	" <i>Praja Bandha</i> " (N)	Tippera	Fortnightly	Purna Chandra Chakraverti, Kaivarta, Brahmin; age 33 years.	210
143	" <i>Prajapati</i> " (P)	Do.	Monthly	Jnanendra Nath Kumar	1,000
144	" <i>Prantavasi</i> " (N)	Netrakona	Fortnightly	Jogesh Chandra Chowdhuri, Brahmin	800
145	" <i>Prasun</i> " (N)	Katwa	Weekly	Banku Behari Ghosh, Hindu, Goala; age 45 years.	700
146	" <i>Pratidhwani</i> " (P)	Calcutta	Monthly	Jagannath Mazumdar	300
147	" <i>Pratiya</i> " (N)	Do.	Weekly	Jatindra Lal Mukharji, Brahmin; age 45 years.	150
148	" <i>Pratiker</i> " (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 68 years.	506
149	" <i>Pratibha</i> " (P)	Dacca	Monthly	Abinash Chandra Mazumdar; Hindu, Brahmin; age 30 years.	500
150	" <i>Pratiatha</i> " (P)	Calcutta	Do.	Hari Prasanna Goswami, Brahmin, age 23 years.	300
151	" <i>Pravasi</i> " (P)	Do.	Do.	Ramanunda Chatterji, M.A., Brahmo; age 57 years.	5,000
152	" <i>Priti</i> " (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya; age 32 years.	300
153	" <i>Pritibarta</i> " (P)	Tippera	Do.	Kali Das Pal, Hindu	500
154	" <i>Puspanjali</i> " (P)	Calcutta	Quarterly	Kumud Ranjan Ray, Baidya, age 42 years.	400
155	" <i>Rajdnt</i> " (P)	Do.	Monthly	Revd. Rasa Maya Biswas, Christian; age 33 years.	700
156	" <i>Rangpur Darpan</i> " (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin; age 49 years.	400
157	" <i>Rangpur Sahitya Parishad Patrika</i> " (P)	Do.	Quarterly	Bhavani Prasanna Lahiri; Hindu, Brahmin.	500
158	" <i>Ratnakar</i> " (N)	Asansol	Weekly	Abdul Latif, Muhammadan; age 36 years.	200
159	" <i>Rayat</i> " (N)	Calcutta	Do.	Naziruddin Ahmad, Musselman; age about 35 years.	900
160	" <i>Sabuj Patra</i> " (P)	Do.	Monthly	Pramatha Nath Chaudhuri, Brahmo; age about 41 years.	500
161	" <i>Sadhak</i> " (P)	Nadia	Do.	Satish Chandra Biswas; Hindu, Kaivarta; age 34 years.	200
162	" <i>Sahitya</i> " (P)	Calcutta	Do.	Sures Ch, Samajpati Hindu, Brahmin; age 47 years.	5,000
163	" <i>Sahitya Parishad Patrika</i> " (P)	Do.	Quarterly	Mahamahopadhyaya Satish Chandra Vidyabhusan, Hindu, Acharyya by caste; age 51 years.	2,000

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
164	"Sahitya Sanhita" (P) ...	Calcutta ...	Monthly ...	Shyama Charan Kaviratna, Brahmin; age 62 years.	400
165	"Sahitya Samvad" (P) ...	Howrah ...	Do. ...	Pramatha Nath Sanyal, Hindu, Brahmin; age 36 years.	1,250
166	"Saji" (P) ...	Calcutta ...	Do. ...	Kshetra Mohan Gupta ...	310
167	"Samaj Bandhu" (P) ...	Do. ...	Do. ...	Adhar Chandra Das, Hindu, Mahisya; age 36 years	450
168	"Samaj Chitra" (P) ...	Dacca ...	Do. ...	Satish Chandra Roy ...	300
169	"Samay" (N) ...	Calcutta ...	Weekly ...	Jnanendra Nath Das, Brahmo; age 62 years.	About 550
170	"Sammilani" (N) ...	Do. ...	Fortnightly ...	Kali Mohan Bose; age about 48 years.	350
171	"Sammilani" (P) ..	Do. ...	Monthly ...	N. J. Basu, M.A. ...	400
172	"Sandes" (P) ...	Do. ...	Do. ...	Sukumar Roy Chowdhury, Brahmo; age 32 years.	2,500
173	"Sanjivani" (N) ...	Do. ...	Weekly ...	Krishna Kumar Mitter; age 55 years.	6,000
174	"Sankalpa" (P) ...	Do. ...	Monthly ...	Amulya Chandra Ghosh, Kayastha; age about 35 years.	900
175	"Sansodhini" (N) ...	Chittagong ...	Weekly ...	Kali Chandra Gupta, Brahmo; age about 60 years.	400
176	"Santosh" (P) ..	Mymensingh ...	Monthly ...	Mohim Ch. Chakladar, Hindu, Kayastha; age 41 years	1,000
177	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha; age 51 years.	400
178	"Sebak" (P) ...	Dacca ...	Do. ...	Purba Bangala Brahman Sammilani	300
179	"Senapati" (P) ...	Calcutta ...	Do. ...	Revd. W. Carey; age 59 years ...	200
180	"Serampore" (N) ...	Serampore ...	Weekly ...	Basanta Kumar Basu, Hindu, Kayastha; age 36 years.	400
181	"Saurabha" (P) ...	Dacca ...	Monthly ...	Kedar Nath Majumdar, Hindu, Kayastha; age 42 years.	1,200
182	"Silpa-o-Subitya" (P) ...	Chinsura ...	Do. ...	Netai Chand Mukharji, Hindu, Brahmo; age 37 years.	350
183	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen M.A., B.L., Hindu; Baidya; age 41 years.	200
184	"Sikshak" (P) ...	Barisal ...	Do. ...	Revd. W. Carey; age 59 years ...	125
185	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury; age 38 years.	1,000
186	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinash Chandra Gupta, M.A., B.L., Vaidya; age 39 years.	1,500
187	"Snehamayi" (P) ...	Do. ...	Monthly ...	Revd. A. L. Sarkar ...	700
188	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo; age 39 years.	250
189	"Sri Sri Krishna Chaitanya Tattwa Pracharak." (P).	Do. ...	Do. ...	Dr. Priya Nath Nandi, Hindu; age 57 years.	1,000
190	"Sri Sri Nitya Dharma" (P)	Kalighat ...	Do. ...	Satya Nath Biswas, Hindu; age 48 years.	300
191	"Sri Sri Vaishnava Sangini" (P).	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnab; age 33 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
192	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Calcutta	Weekly	Pijus Kanta Sen, Hindu, Baidya ; age 33 years.	1,200
193	"Sumati" (P) ...	Dacca	Monthly	Purna Chandra Ghosh, Kayastha ; age 42 years.	500
194	"Suprabhat" (P) ...	Calcutta	Do.	Sm. Kumudini Mitra, Brahmo ; age 32 years.	900
195	"Suraj" (N) ...	Pabna	Weekly	Manmatha Nath Majumdar	350
196	"Suhrit" (P) ...	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo ; age 32 years.	300
197	"Suhrid" (N) ...	Perojpur, Barisal	Fortnightly	Jatindra Mohan Gupta, Hindu, Baidya ; age about 37 years.	300
198	"Surabhi" (P) ...	Contai	Do.	Baranashi Banarji, Hindu, Brahmin ; age 47 years.	300
199	"Swarnakar Bandhav" (P) ...	Calcutta	Quarterly	Nagendra Nath Shee, M.A., goldsmith by caste ; age 50 years.	400
200	"Swastha Samachar" (P) ...	Do.	Monthly	Dr. Kartik Chandra Bose, M.B.	4,000
201	"Tambuli Patrika" (P) ...	Howrah	Do.	Rajendra Nath Som, Tambuli ; age 34 years.	650
202	"Tambuli Samaj" (P) ...	Calcutta	Do.	Rajkristo Paul and others, Hindu, Tambuli ; age 45 years.	200
203	"Tapaban" (P) ...	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha ; age 41 years.	250
204	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo ; age 42 years.	450
205	"Tattwa Manjari" (P) ...	Do.	Monthly	Kali Charan Basu ; age about 43 years.	600
206	"Tattwa-bodhini Patrika" (P).	Do.	Do.	Satyendra Nath Tagore, Brahmo ; age 54 years.	300
207	"Toshini" (P) ...	Dacca	Do.	Anukul Chandra Gupta, Baidya ; age 44 years.	1,250
208	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukharji	900
209	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad	600
210	"Tulsi Patra" (P) ...	Calcutta	Monthly	Rasik Mohan Bidyabhushan, Brahmin ; age 55 years.	250
211	"Uchchasa" (P) ...	Do.	Do.	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
212	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda	1,200
213	"United Trade Gazette" (P) ...	Do.	Do.	Narayan Krishna Goswami, Brahmin ; age 30 years.	About 3,000
214	"Upachar" (P) ...	Malda	Do.	Hira Lal Saha, Hindu, Teli ; age 23 years.	300
215	"Upasana" (P) ...	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	450
216	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others	1,000
217	"Vartavaha" (N) ...	Ranaghat	Weekly	Girija Bhushan Mukharji, Hindu, Brahmin ; age 46 years.	800
218	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya	300
219	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 54 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor	Circulation.
<i>Bengali—concluded.</i>					
220	" Viswadut " (N) ...	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 39 years.	2,000
221	" Viswavarta " (N) ...	Dacca ...	Do. ...	Abinash Chandra Gupta, Vaidya; age 39 years.	1,000
222	" Yamuna " (P) ...	Calcutta ...	Monthly ...	Phanindra Nath Pal, B.A., Kayastha; age 32 years.	900
<i>English-Bengali.</i>					
223	" Abhan " (P) ...	Calcutta ...	Monthly ...	Rajendra Chandra Dass; age 30 years.	2,000
224	" Ananda Mohan College Magazine. " (P)	Mymensingh ...	Do ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
225	" Bangavasi College Magazine " (P).	Calcutta ...	Do. ...	G. C. Basu, Hindu, Kayastha; age 50 years.	600
226	" Basanti " (P) ...	Do. ...	Do. ...	Hari Govinda Kavyatirtha Srimani, Hindu, Brahmin; age 60 years.	2,000
227	" Commercial Advertiser " (N)	Do. ...	Weekly ...	Radha Kissen Mukharji, Hindu, Brahmin; age 51 years.	250
228	" Dacca College Magazine " (P).	Dacca ...	Quarterly ...	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin	500
229	" Dacca Gazette " (N)	Do. ...	Weekly ...	Satya Bhuvan Dutt Roy, Baidya; age 49 years.	500
230	" Dacca Review " (P) ...	Do. ...	Monthly ...	Satyendra Nath Bhadra, Hindu, Kayastha; age 49 years, and Bidhubhushan Goswami.	800
231	" Fraternity " (P) ...	Calcutta ...	Quarterly ...	Revd. W. E. S. Holland ...	150
232	" Jagannath College Magazine. " (P).	Dacca ...	Monthly ...	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
233	" Jyoti " (N) ...	Chittagong ...	Weekly ...	Kali Sankar Chakravarti; age 49 years.	2,000
234	" Krishnagar College Magazine. " (P).	Krishnagar ...	Monthly ...	Besanta Kumar S rkar ...	200
235	" Matriculation English Weekly " (P).	Calcutta ...	Weekly ...	Sakya Sinha Sen, Brahmo; age 35 years.	2,100
236	" Rajshahi College Magazine " (P).	Dacca ...	Quarterly ...	Board of Professors, Rajshahi College.	300
237	" Rangpur Dikprakash. " (N).	Rangpur ...	Weekly ...	Pramatha Nath De ...	300
238	" Ripon College Magazine " (P).	Calcutta ...	Bi-monthly ...	Sukumar Datta, M.A., Hindu, Kayastha; age 30 years.	2,000
239	" Sanjaya " (N) ...	Faridpur ...	Weekly ...	Rama Nath Ghosh, Hindu, Kayastha; age about 43 years.	500
240	" Scottish Churches College Magazine. " (P).	Calcutta ...	Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
241	" Sri Krishna " (P) ...	Do. ...	Monthly ...	Sudhindra Nath Chatterji; age 17 years.	500
242	" Students' Review " (P) ^o	Do. ...	Do. ...	Jagannath Majumdar ...	300
243	" Sunday School Advocate " (P).	Tamluk ...	Quarterly ...	J. P. Meik ...	300
244	" Syamagram School Magazine " (P).	Dacca ...	Do.	600
245	" Tippera Guide " (N) ...	Comilla ...	Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya; age 51 years.	500
<i>Garos.</i>					
246	" Achikni Ripeng " (P) ...	Calcutta ...	Monthly ...	Miss E. C. Bond and W. C. Mason	550
247	" Phring Phrang " (P) ...	Do. ...	Do. ...	D. McDonald ...	400

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Guzrat.</i>				
248	"Navroj" (N) ...	Calcutta	Weekly
	<i>Hindi.</i>				
249	"Agarwala" (P) ...	Calcutta	Monthly	Chuni Lal Agarwala ...	100
250	"Bharat Mitra" (N) ...	Do.	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 41 years.	3,000
251	"Calcutta Samachar" (N).	Do.	Daily	Kumar Ganes Singh ; Hindu, Brahmin ; age about 24 years.	2,000
252	"Chota Nagpur Det Patrika" (P).	Ranchi	Monthly	Rev. K. W. G. Kennedy, Christian	450
253	"Daily Price List" (N) ...	Calcutta	Daily	Bhupat Ram ...	250
254	"Dainik Bharat Mitra." (N).	Do.	Do.	Ambika Parad Bajpai, Hindu, Brahmin ; age 41 years.	1,500
255	"Daroga Daptar" (P) ...	Do.	Monthly	Ram Lal Barman, Hindu, Kshatriya ; age 30 years.	800
256	"Hindi Hare School Magazine" (P).	Do.	Do.	Ram Krishna Agarwala, age 18 years.	500
257	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya ; age 40 years.	5,000
258	"Bhaskar" (P) ...	Do.	Quarterly	Padmaraj Ram Vala, Hindu, Jain ; age about 48 years.	200
259	"Manoranjan" (P) ...	Do.	Monthly	Ishwari Prasad Sharma, Hindu, Brahmin ; age 52 years.	500
260	"Marwari" (N) ...	Do.	Weekly	R. K. Tebrivala, Hindu, Agarwala ; age 45 years.	300
261	"Ratnakar" (P) ...	Do.	Monthly	Hari Kissen Joahar, Hindu, Kshatriya ; age 38 years.	1,000
262	"Swastha Samachar" (P) ...	Do.	Do.	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 46 years.	450
	<i>Parvatiya.</i>				
263	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Rev. G. P. Pradhan, Christian ; age 63 years.	400
	<i>Persian.</i>				
264	"Habul Matin" (N) ...	Calcutta	Weekly	Saiyid Jelaluddin, Muhammadan ; age 71 years.	500
	<i>Poly-lingual.</i>				
265	"Printers' Provider" (P) ...	Calcutta	Monthly	Mr. S. T. Jones ...	500
266	"Sajjan Toshini" (P) ...	Srimayapur	Do.	Bimala Prasad Dutta, Hindu, Kayastha ; age 43 years.	300
	<i>Sanskrit.</i>				
267	"Vidyodaya" (P) ...	Calcutta	Monthly	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 34 years.	500
	<i>Bengali-Sanskrit.</i>				
268	"Aryya Prabha" (P) ...	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	800
269	"Hindu Patrika" (P) ...	Jessore	Do.	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 62 years.	940
270	"Sri Vaishnava Sevika" (P)	Calcutta	Do.	Hari Mohan Das Thakur ...	400
	<i>Urdu.</i>				
271	"Adib" (N)" ...	Calcutta	Daily	Sayid Nawab Ali ; Muhammadan ; age about 32 years.	1,000
272	"Albalagh" (N)"	Do.	Weekly	Abul Kalam Azad, Muhammadan ; age about 33 years.	1,000

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Urdu—concluded.</i>					
273	"Anwar-ul-Akhbar"*	Calcutta	Daily	Maulvi Muhammad Irshad Hossain, Muhammadan; age 41 years.	800
274	"Negare Bazm" (P)*	Do.	Monthly	Muhammad Sayed Hossan Askari, M.A.; age 27 years, and another.	400
275	"Refaquat" (N)*	Do.	Daily	Munshi Muhammad Nazimuddin Ahmed, Muhammadan; age 42 years.	700
276	"Durbin" (N)*	Do.	Do.	Mr. A. M. Suhrawardy	800
277	"Resalat" (N)*	Do.	Do.	Sajat Hassain, Muhammadan; age about 45 years.	8,000
278	"Safir" (N)*	Do.	Do.	Hakim Ali Hussain Safir	1,000
279	"Sadaqat" (N)	Do.	Do.	Gulam Hyder Khan; Muhammadan; age 38 years.	2,000
280	"Tirmezee" (N)*	Do.	Monthly	Saiyid Ali Asgar Termzel, Muhammadan; age about 26 years.	200
281	"Iqdam" (N)*	Do.	Do.	Mohiuddin Ahmad, B.A.; age 35 years.	1,000
<i>Oriya.</i>					
282	"Utkal Varta"*	Calcutta	Weekly	Mani Lal Moharana, Karmakar by caste; age about 51 years.	200

* Suspended.

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Additions to and alterations in the list of Indian newspapers as it stood on 1st January 1916.

[illegible]

Table showing the results of the examination of the specimens of the various species of the genus *Staphylinus* collected by the author in the various parts of the United States.

No.	Name of specimen	Where found	Date	Remarks
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II—HOME ADMINISTRATION.

(a)—Police

THE *Barisal Hitaishi* (Barisal) of the 27th November writes:—

BARISAL HITASHI,
Nov. 27th, 1916.

"The Defence of India Act." We want to know what object Government expects to attain by the rigorous application of this law. We do not question the honesty of its motive, nor do we accuse it of any personal bias, but we should like to know how far its noble purpose is being accomplished by this law which is creating great unrest in the land. Many of the young men who are being interned are having their careers blasted for ever. We would, therefore, suggest that young suspects should be allowed to live under their guardians' care, so that they may be really reformed.

2. The *Barisal Hitaishi* (Calcutta) of the 11th December refers to the great hardship which is inflicted on the families of the men who are being interned or deported and also to the case of a young man of Jessore, who was interned immediately after being released from jail. The paper says that suspects should be permitted to live with their guardians who, it is confident, will never allow them to go astray. The journal further suggests that an advisory committee should be formed of non-official Bengali gentlemen, and that the case of every suspect should be tried with the help of this committee. By so doing Government will allay public panic and unrest in connection with the internments. The paper finally invites Government's attention to the numerous false rumours which are being circulated about the alleged ill-treatment of *détenus* and deportees.

BARISAL HITASHI,
Dec. 11th, 1916.

3. The *Hitavadi* (Calcutta) of the 22nd December says that discontent will vanish to a great extent if the rulers take the ruled fully into their confidence. It is a pity that all officials do not realise this. Lord Carmichael therefore deserves our thanks for trying to persuade the public of the justice and need for certain official measures. None favours the revolutionaries and all hate their crimes. We, too, never support the revolutionaries, but we speak out when we see the innocent harassed, when the police are found giving false evidence in the courts, or committing other illegalities—on such occasions we blame the police and ask Government not to trust them. We are not deterred from doing so, by being falsely accused by our Anglo-Indian contemporaries of having revolutionary sympathies.

HITAVADI,
Dec. 22nd, 1916.

It is a common human trait to feel pain when an innocent man is found suffering. People felt grieved when they found a man like Nirmal Kanta Sen hauled up as a murderer, and yet, though the guilt was not brought home to him, the police and their co-adjutors were rewarded.

We do not know what ideas Lord Carmichael has formed of our subordinate police during his five years' experience here, but we know that the police can make out the false to be true. Hence we are afraid to find the police invested with wide powers, and hence the public remain sceptic if police evidence is accepted without being tested. Confessions by suspects, apparently voluntary, may possibly have been forced by the police by means of threats and temptations. How are the public to know that no such undue influences have been brought into play in the case of these so-called voluntary confessions by suspects?

We did not know that the revolutionary spirit had spread so far in the country as His Excellency says it has. The majority of the population is undoubtedly loyal, and Lord Carmichael's description of the situation is therefore surprising. We should like to know who is the eloquent and influential Bengali who told him that to preach loyalty and denounce anarchy means to risk your life. If this really were so, the conductors of Bengali newspapers would not be living now.

Peace has been restored to the country largely by the partial rectification of public grievances. We know that the revolutionary cult will hamper our progress. We are prepared to help Government in suppressing it, but we doubt if permanent good will be done by the adoption of measures like

internment, etc., which Lord Carmichael says, have already borne good fruit partially. Let the offenders be caught and punished, but simultaneously let steps be also taken to conciliate the public by the rectification of their grievances. That will be really efficacious in killing sedition.

DARSAK,
Dec. 22nd, 1916.

4. Referring to Lord Carmichael's remarks on the revolutionary spirit in Bengal, the *Darsak* (Calcutta) of the 22nd

"The Governor on revolutionism."

December writes:—

His Excellency's remarks are full of meaning and deserve careful consideration by every Bengali. He has spoken in captivating and guarded though spirited language. He has, in part at least, driven away the wrong ideas about revolutionism which Bengal was labouring under, and has opened the eyes of the public to the real state of things. His Excellency's speech not only tells us what information Government possesses about the revolutionary propaganda in Bengal and what steps it is taking to root out the mischief, but gives us much food for thought.

BANGALI,
Dec. 22nd, 1916.

5. The *Bangali* (Calcutta) of the 22nd December has the following:—

"Vicarious punishment."

In our country a handful of men are committing anarchical crimes and disturbing the peace, and Government is taking various measures to put them down. New and harsh laws have been passed, detectives are scouring the country, hundreds of boys are being interned, but still Government is not satisfied. It now asks us to try to put down revolutionism. Well, we are ready to do our best, only we do not know how we are to do it, because we are quite ignorant of the real state of things. Every one of us has to spend all his time on earning a livelihood and we have at our disposal neither the time nor the money which detective officers can command. Nor did we lend a hand in importing anarchism into this country. Why does Government blame us for a thing which we are not at all responsible for? Why this vicarious punishment?

NAYAK,
Dec. 19th, 1916.

6. The *Nayak* (Calcutta) of the 19th December draws attention to the

Motor-car accident to Professor Hiralal Bose.

allegations regarding the recent motor-car accident to Professor Hiralal Bose of the St. Xavier's College made by the *Daily Basumati* (noticed in

paragraph 18 of the issue of this Report for the 23rd December 1916) and expresses a hope that Government will inquire into the truth of the charges made.

BHAGAVATI,
Dec. 23rd, 1916.

7. The *Bhagavati* (Calcutta) of the 23rd December says how one

Interference with a pilgrim's movements.

Keshab Chandra Ray, of Champagnagar, Bhagalpur, recently while visiting Deoghur was proceeding to Nandanpohar, when he was stopped by

the local Deputy Superintendent of Police, Babu Ranjit Kumar Banerji, who unnecessarily detained him for five or six hours, while his name, address, occupation, etc., were being taken down, and finally allowed him to go. This unnecessary harassment of a pilgrim ought to attract the notice of the authorities.

(b)—Working of the Courts.

DAINIK BASUMATI
Dec. 20th, 1916.

8. The *Dainik Basumati* (Calcutta) of the 20th December refers to the

A rumour.

rumour about Babu Brajalal Chakravarti being likely to be appointed a Judge of the Calcutta

High Court, and observes that he is sure to make a very successful Judge.

MOHAMMADI,
Dec. 22nd, 1916.

9. The *Mohammadi* (Calcutta) of the 22nd December hopes that when

About Judges.

Mr. Justice Digamber Chatterji retires soon, as he is expected to do, his successor will be a Bengali

Moslem.

MOHAMMADI,
Dec. 22nd, 1916.

10. The *Mohammadi* (Calcutta) of the 22nd December says how recently

"A Deputy's doings."

on a Friday, a Moslem mukhtear pleading before Mr. G. C. Sen, Deputy Magistrate, Burdwan,

wanted to have the case he was conducting held over for a time to enable him to say his *Jumma* prayers and how the Magistrate refused to accede to his request. The matter is before the higher authorities.

11. The *Dainik Basumati* (Calcutta) of the 22nd December invites the attention of Government to an inordinately heavy sentence passed by the Sub-Deputy Magistrate of Arambagh on a man for snatching away a cow.

DAINIK BASUMATI,
Dec. 22nd, 1916.

12. The *Bangavasi* (Calcutta) of the 23rd December says that the coolies of Gopaldhara tea garden in Darjeeling are accused of having assaulted their manager *sahab* in a body. Let Government find out what led to this crime, and let the coolies be provided with legal assistance for defence. Why should these helpless people combine to commit this assault?

BANGAVASI,
Dec. 23rd, 1916.

13. The *Bangavasi* (Calcutta) of the 23rd December is surprised that in a recent case before him, Mr. Swinhoe held that it was no abuse to call a man *Ullu-kabachcha*. This shows lamentable ignorance. Would Mr. Swinhoe not regard himself as abused if this epithet was applied to him?

BANGAVASI,
Dec. 23rd, 1916.

(c)—Jails.

14. Anent the case of Sanjib Chandra Roy, a political offender, who died in the Mymensingh Jail some time ago, the *Bangavasi* (Calcutta) of the 23rd December says that it appears that the Civil Surgeon could not realise that Sanjib's illness was dangerous. This is discreditable. Government ought to take steps to prevent such incidents from occurring again. Let a dying prisoner be permitted to see his people. Let there be a modification of the Jail Regulations, if necessary, for that purpose.

BANGAVASI,
Dec. 23rd, 1916.

(d)—Education.

15. The *Nayak* (Calcutta) of the 21st December writes:—

NAYAK,
Dec. 21st, 1916.

"The Patna College." Our readers no doubt remember how Mr. Jackson, the whimsical Principal of the Patna College, interfered with the religious observances of the students of that institution. We hear that the Maharaja of Darbhanga has arranged for separate rooms in the college, where Hindus and Musalmans can perform their religious duties, but we do not think that this will improve the situation so long as Mr. Jackson is in charge of the College. We hear that the rumour about Mr. Russell taking over charge of the College is not true and that Mr. Jackson will continue to rule over it. We also understand that Government will give Mr. Jackson every possible support. If that be so and if Professor Samaddar leaves the College along with Professor Sarkar, then things will become very bad for the Bengali students. As it is, Bengalis find it very difficult even to gain admittance into the College.

16. The *Hitavadi* (Calcutta) of the 22nd December says that complaints are being made that the Indian examiners of the students of the Medical College set unduly stiff questions to their pupils—more calculated to "plough" them than to test their knowledge. European examiners have been known to condemn some of the questions set by Indian examiners as distinctly misleading. Can it be that our Indian doctors do not want more Indian doctors to pass out, who will interfere with their practice?

HITAVADI,
Dec. 22nd, 1916.

17. The *Nayak* (Calcutta) of the 22nd December says that Nabin Chandra Sen's *Palasir Juddha* has recently been removed from the Sanskrit College library by Mr. Hornell himself. Formerly it was a text-book for Middle Vernacular and Middle English Examinations, and now it is taboo. Such are the changes of time. Such excessive caution usually produces lamentable effects. How will the public forget this book even though the college library ceases to keep a copy?

NAYAK,
Dec. 22nd, 1916.

MOSLEM HITAIISHI
Dec. 22nd, 1916

18. The *Moslem Hitaishi* (Calcutta) of the 22nd December has long been receiving complaints against Maulvi Efazuddin, Persian teacher of the Kushtia High English School, Superintendent of the Moslem hostel attached to the school and Marriage Registrar. This gentleman has often to go to the mufassil in connection with his work as Marriage Registrar, and the paper wonders who looks after the boarders of the hostel in his absence. A few years ago certain business in a bamboo-grove engaged the Maulvi's attention and he was also mixed up with certain other things. He was, therefore, removed from service by Mr. Birley, the then Magistrate of Nadia. The paper cannot make out why this worthy has been re-employed on educational work. There are conclusive proofs that he is spoiling his pupils. It is high time, therefore, that the matter received the attention of the authorities.

SADAQAT.
Dec. 22nd, 23rd,
24th and 26th, 1916.

19. The *Sadaqat* (Calcutta) of the 22nd, 23rd, 24th and 26th December has published articles on the subject noted in the margin, in the course of which it has made comparisons between India and other civilised countries in the matter of primary education, and has come to the conclusion that things are in a very bad state out here. It recommends that Government should make primary education compulsory in India just as the Native States have done, for without this there can be no improvement in India's state. It also recommends the establishment of technical and religious schools.

(e)—*Local Self-Government and Municipal Administration.*

DAINIK BASUMATI.
Dec. 21st, 1916.

20. The *Dainik Basumati* (Calcutta) of the 21st December publishes a letter complaining about the name of the Naldah Union Committee, recently established in the Khulna district. It is urged that Moubhog should be the name of the union, as it is the most important village in the above district. Naldah has been chosen probably because that prominent personality, Rai Amrita Lal Raha Bahadur, is a native of this village.

BANGAVASI.
Dec. 23rd, 1916.

21. The *Bangavasi* (Calcutta) of the 23rd December says that prices in the Lahore Bazar have recently gone down as the result of official interference. Cannot similar steps be taken to produce like results in Calcutta?

CALCUTTA SAMACHAR.
Dec. 25rd, 1916.

22. The *Calcutta Samachar* (Calcutta) of the 23rd December says:—
Dearness of food articles. Dearness of food articles is daily increasing and is causing great difficulties to the middle classes and the poor. The Lieutenant-Governor of the Punjab has lately been touring in certain localities to enquire into this matter. We hope he will take steps in regard to this matter at an early date. Rulers of other provinces ought also to follow the example of the Punjab Government and take steps to put things in order.

(g)—*Railways and Communications, including Canals and Irrigation.*

BANGALI
Dec. 2nd, 1916.

23. The *Bangali* (Calcutta) of the 22nd December notices the Hardwar Conference and writes:—
The proposed canal will deeply injure Hindu religious feelings. His Honour the Lieutenant-Governor of the United Provinces has told the Conference that he will refer the matter to the Government of India as he has no hand in the matter.

BANGAVASI.
Dec. 23rd, 1916.

24. The *Bangavasi* (Calcutta) of the 23rd December writes:—
The Ganges in bondage. Major Hirst recently said that the Bhagirathi is gradually deteriorating because of interference by man. At Hardwar, where once the Ganges flowed freely, its course is now impeded, and steps are about to be taken to place the current here under control. All Hindus will be alarmed and grieved at this news. In 1913 it became known that the Irrigation authorities were contemplating making Har-ki-Pairi above Hardwar their main off-take instead of Mayarpur. A pucca bund

was to be erected here to dam the water and divert it into irrigation channels. Hence, save iff the rains, there would be no water flowing down the ghats at Hardwar. This un-Hindu conception alarmed and agitated the Hindu community. When Lord Hardinge visited the spot in 1914, an old *Panda* pointed out to him that Sir P. Cautley, who built the Ganges canal, promised not to interfere with the flow of the Ganges down Hardwar and hence located the off-take at Mayarpur. In the meantime a Hindu meeting at Hardwar protested against the proposed off-take at Har-ki-Pairi and petitions were sent to the Government. A conference called by Sir J. Meston discussed the subject in November 1914 and it was decided at this conference—

- (1) that the Irrigation authorities should see that the flow of water down the ghats at Hardwar was not interfered with; and
- (2) that there was to be no interference with the channel of the river above Hardwar, tending to convert it into a canal.

It now appears that condition (2) above is being violated—a sluice regulator and other works are being erected across the Ganges above Hardwar. It is difficult to understand the reason for this perverse conduct on the part of the Irrigation authorities. A fresh conference under Sir James Meston is sitting to look into the question, and all Hindus are eager to know what its decision will be.

Hindus regard the Ganges as the one means of securing salvation now open to them. If it goes, what will be left to them? Let not Government deprive them of this priceless treasure.

(h)—General.

25. The *Barisal Hitaishi* (Barisal) of the 11th December does not think that a highly educated and experienced man like Lord Ronaldshay will not be a good Governor.

"Our new Governor"

And even if, unfortunately, he does not prove to be a mild ruler like Lord Carmichael and if he favours repressive rule, there is no help for it.

26. The *Khulnavasi* (Khulna) of the 16th December does not think that a young man like Lord Ronaldshay, who is not friendly towards educated Indians, will at all prove to be a good Governor in the present situation in the country. The paper, therefore, asks the British Cabinet to reconsider their decision.

"An appeal."

27. The *Dainik Bharat Mitra* (Calcutta) of the 19th December says:—

Agitation against Lord Ronaldshay.

Except the two Anglo-Indian papers of Calcutta none of the Indian newspapers in India have supported the appointment of Lord Ronaldshay. Even the *Pioneer* has considered him unsuitable for the Governorship of Bengal. While such an amount of agitation is going on in the Press in Bengal and the Indian Association has sent a telegram to the Secretary of State for India requesting him to cancel the appointment, the Secretary of State has come out with a long apologia for Lord Ronaldshay, in which he expresses his deep satisfaction and that of the British Government with the former's work in connection with the Public Services Commission and in the House of Commons. We have no quarrel with the Secretary of State for this. But all the same, the public in Bengal are dissatisfied with him. Under the circumstances, is it not the duty of Government to consider favourably the legitimate request of the Bengali public and select another man for the Governorship?

28. The *Bangali* (Calcutta) of the 20th December says that Mr. Chamberlain's eulogy of Lord Ronaldshay will not dispel the fear of those who apprehend that he will seek to win fame by emulating Lord Curzon and not Lord Ripon.

Lord Ronaldshay.

29. The *Sadaqat* (Calcutta) of the 22nd December says that after the weighty pronouncement of the Secretary of State for India in regard to Lord Ronaldshay's merits, our newspapers in Bombay, Madras and Bengal and the politicians should

Ibid.

BARISAL HITAIISHI,
Dec. 11th, 1914.

KHULNAVASI,
D. C. 16th, 1914.

DAINIK BHARAT
MITRA,
Dec. 19th, 1914.

BANGALI,
Dec. 20th, 1914.

SADAQAT,
Dec. 22nd, 1914.

acknowledge their mistake, for except the Secretary of State no one can appreciate the sterling qualities of the Governor-designate.

SANJIVANI,
Dec. 21st, 1916.

30. The *Sanjivani* (Calcutta) of the 21st December says :—

The new Governor of Bengal.

The Secretary of State for India has spoken in very eulogistic terms of the ability and services of Lord Ronaldshay, but he did not say anything about the feeling of alarm, which the people of Bengal have given expression to, at Lord Ronaldshay's appointment as their Governor. The people of Bengal would not have been alarmed if the Secretary of State's eulogium were in harmony with Lord Ronaldshay's views about the Bengalis and their political aspirations as expressed in his books. Lord Ronaldshay will rule Bengal exactly as a man who has not the slightest respect for the people placed under his charge. Like the Bengalis, the British and Indian Governments also will have to rue this in the near future.

BANGAVASI,
Dec. 23rd, 1916.

31. The *Bangavasi* (Calcutta) of the 23rd December ridicules Mr. Banerji for agitating against Lord Ronaldshay's appointment. Mr. Chamberlain has recently

Rightly served.

praised His Lordship highly, and the British Indian Association is going to greet His Lordship with an address on his arrival here. Mr. Banerji is very irate. Something ought to be done to cool his head.

DAINIK BHARAT MITRA,
D.C. 19th, 1916.

32. The *Dainik Bharat Mitra* (Calcutta) of the 19th December writes :—

The United Provinces Government and the Congress.

It is slowly becoming clear how irritated the authorities feel at the Home Rule agitation. Various attempts are being made to nip the agitation in the bud. The Bombay Government has in a manner shown that it thoroughly dislikes the movement. It would have us remain satisfied with our present lot. But the Bombay High Court has put the stamp of legality on the agitation in the judgment delivered by it in the Tilak case. It is a matter for great satisfaction that the public has enthusiastically taken up the Home Rule agitation.

One notes with regret that the members of the Indian Civil Service in India are not in favour of granting greater privileges to Indians than those which are enjoyed by them now.

The United Provinces Government has now followed in the footsteps of the Bombay Government. It has addressed a letter to the President and the Secretary of the Lucknow Congress Reception Committee to exercise moderation in making speeches and threatened them with interference if they exceed the proper limits. Its note of warning seems to have been written under the false impression that the Congress is not a loyal body, which it really is. We do not know how far Government is justified in taking the step which it has in regard to the Congress, thereby casting a slur upon its well-meaning and loyal intentions.

The Government also is not justified in suspecting the motives of Mr. Tilak and Mrs. Besant. Mr. Tilak has declared himself clearly in favour of Home Rule under British protection.

NAYAK,
Dec. 19th 1916.

33. The *Nayak* (Calcutta) of the 19th December refers to the reply sent by the Congress authorities to Sir James Meston's recent letter to them and writes :—

"The reply of the Congress."

Sir James Meston sought to curb the great national gathering of Indians where the pick of English-educated India would congregate. The Babus of Lucknow have replied to that by saying, "Huzur we have already signed a bond of servitude; we are faithful in our allegiance to you." Fie upon this halting answer. If an answer was necessary, it should have been couched in straightforward language. Alas for the Congress that its loyalty should still be suspect, though it has adopted the Convention creed and once made Sir S. P. Sinha its President. The Babus apparently want to keep the Congress alive on any terms, for nowhere else will they get such a fine platform for speech-making.

BANGALI,
Dec. 19th, 1916.

34. The *Bangali* (Calcutta) of the 19th December says that Sir James Meston's recent letter will not frighten the Congress. It has weathered many storms and will

Attack on the Congress.

survive this one also. The Congress is strong in its patriotism and loyalty.

Real danger lies in domestic strife. In 1906, the Congress was about to die from such a cause. If it is really guilty of disloyalty, why should Government forgive it? But if it is disloyal, who in the country is loyal?

35. The *Dainik Chandrika* (Calcutta) of the 20th December has the following:—

DAINIK CHANDRIKA,
Dec. 20th, 1916.

"Sir James Meaton and Congress speeches."

It is not at all surprising that there should be differences of opinions as to how the present system of administration ought to be reformed, nor is there anything to wonder at in the fact that at least some officials should be loath to part with the power they wield and give some share of it to the educated section of our people whom English education has filled with high aspirations. Our educated men now ask for wider rights and privileges, but if in their demands they overstep the bounds of reason, our rulers cannot grant them what they ask for. They are now eager to get self-government; and since our own countrymen are not unanimous in their support of this boon, no wonder that the officials should not approve of it. The Congress is to discuss the question of Home Rule this year, but fearing lest some of the speakers should indulge in violent language and thus break the law, the Lieutenant-Governor of the United Provinces has warned them. His Honour has but done what he ought to do in the present situation, and we do not blame him for it. Rather we should say that he has acted in a liberal spirit.

36. The *Dainik Bharat Mitra* (Calcutta) of the 20th October writes:—

DAINIK BHARAT
MITRA,
Dec. 20th, 1916.

Government should take note beforehand

Can the misapprehension under which the United Provinces Government has addressed the letter of warning to the Congress Reception Committee be removed? It is our experience that such misapprehensions die hard. This is why we apprehend that Government may create some disturbance at the Congress this year. But Government should become careful from beforehand, because Indians have now learnt what their rights and privileges are. This is why they are trying so enthusiastically to obtain more rights. Under the circumstances it is natural that their speeches and writings show some signs of life. It is a matter for great regret that it is in these writings Government smells sedition and hastens to make a mountain of a mole-hill on the advice and report of certain misguided officials.

37. The *Sadaqat* (Calcutta) of the 20th December, in referring to the

SADAQAT,
Dec. 20th, 1916.

Government and Congress.

United Provinces Government's warning note to the Lucknow Congress Committee, says:—

Probably the necessity for taking this step has arisen for the simple reason that demands for legal changes such as Home Rule should not be made in intemperate language during the war, because His Honour the Lieutenant-Governor has formed the following opinion regarding the older heads of the Congress:—"My calf has become old, but has not yet become a cow."

In our opinion it would have been better if Government had made secret arrangements with the Congress and not made the warning openly. Intemperate talking should be stopped by all means. In these critical times it is better that we should use temperate language. The conveners of the Congress should learn, as the distich says:—"I am still learning lessons in the school of sorrow that something there was and something has passed."

38. The *Dainik Basumati* (Calcutta) of the 20th December writes:—

DAINIK BASUMATI,
Dec. 20th, 1916.

"What has he left undone?"

The Indian public have lost their old enthusiasm for the Congress, which has now become, so to say, a shadow. An attempt was being made to make up at Lucknow the split in the Congress camp which had taken place at Surat; and men like Tilak, Khaparde, Matilal Ghosh and Bepin Chandra Pal were expected to join the Congress. Everything was going on quite merrily, the *Bengalee* was in ecstasies at the coming *rapprochement*, and the President-elect of the Congress was rehearsing his speech, when the Lieutenant-Governor of the United Provinces raised his finger in warning and told the Reception Committee of the Congress to be careful of the language used by the delegates. The Government, said His Honour, would not interfere with constitutional speeches, but nothing emphatic was to be tolerated. Now since such an order has been issued, what has the Government left undone? What with the

Lieutenant-Governor's threat and what with the Defence of India Act, no speaker will now consider himself safe. Those who are surprised at the step taken by Sir James Meston must be ignorant of the history of the Congress. We all know how the Congress and its founders were ridiculed by the bureaucracy and how even a Lieutenant-Governor attacked the Congress anonymously. Later on Government servants were forbidden to attend the sittings of the Congress. We know also that at one time the names of Congressmen used to be entered in what was called the "Thuggee List." Then came a better day and the Congress ceased to be looked down upon by officials when Lord Morley introduced his reforms. Sir James Meston's letter, however, has restored the Congress to its old place of official odium. It would now be honourable for the Congress to stop its sittings rather than make a whining protest against Sir James Meston's order. The Congress has infused a new political spirit into this country during the 30 years of its existence, and if it is still to be kept up by its votaries merely as a talking machine, it would only prove the selfishness of a number of orators who care for it more as a handy medium for displaying their oratorical skill than as a thing conducive to the welfare of their countrymen. So let the Congress die a decent death now.

NAYAK,
Dec. 21st, 1916.

39. The *Nayak* (Calcutta) of the 21st December has a cartoon in which the Congress is represented as a horse with the face of Babu Ambika Charan Mazumdar and ridden by His Honour the Lieutenant-Governor of the United Provinces. There is a letterpress under the headline, "The Congress may champ the bit, but is India safe"? There is also a verse, from which the following is taken:—

The mouth of the Congress pony is the President; agitation is its tail; politics the reins; the Moderates are the saddle fixed tightly on its back. Sir James Meston is frightened at the long flowing beard of Babu Ambika Charan Mazumdar. His Honour finds the beard smelling like that of a bear and suspects something wrong. He can tolerate the pony's mild neigh, but what if it neighs harshly? Will the old man be able to control the animal then, especially if Tilak and Besant happen to ride it and whip it? The Lieutenant-Governor and his Council are in a state of trepidation and are at a loss as to what they should do if the pony bolts and runs amok in their pleasure-garden and thus disturbs the peace. An old councillor advises His Honour to ride on the horse's back, whip it with a letter and hold the reins tightly, so that the animal be effectually controlled and prevented from neighing. It will then jump over all obstacles in the shape of Tilak, Besant and Home Rule and get into its stables quietly. The pony remains silent all the year and shows its antics only for three days during Christmas. It is as docile as a circus horse, says the councillor, and so His Honour has nothing to fear. Up jumps the Lieutenant-Governor on the animal's back, brings it under control and the country is at peace.

SANJIVANI,
Dec. 21st, 1916.

40. Referring to the letters recently addressed by the Deputy Commissioner of Lucknow to the President, and the Secretary, respectively, of the Reception Committee of the Congress, asking them to see that the speakers at the ensuing session of the Congress do not transgress the bounds of law, and the replies thereto, the *Sanjivani* (Calcutta) of the 21st December says:—

We strongly protest against this act of the Government of the United Provinces. We consider these letters to be unreasonable, unnecessary and slanderous on the Congress. The Government of the United Provinces has done an unjust and improper act by making such an unjust and unnecessary accusation against an organisation which has for the last 31 years acted in strict conformity with laws.

DAINIK BASUMATI
Dec. 22nd, 1916.

41. The *Dainik Basumati* (Calcutta) of the 22nd December writes:—

"The leaders' wailing." The letter addressed by His Honour Sir James Meston to the Reception Committee of the Congress has put the *Bengalee* out of temper and evoked some bitter criticism from that paper. The Congress people also are in maudlin tears. Speaking about the restraint referred to by the *Bengalee*, may we ask our contemporary whether, in the present state of things, it is possible for Government

to allow the same license of speech as it did a few years ago? Sir James Meston has plainly said that the speeches of our public men sometimes do overstep the bounds of law, and if His Honour is guided by this conviction in the measures he takes for maintaining the public peace, what can there be to be angry at? We are rather amused at the reference which the *Bengalee* makes to our political veterans. Are those veterans trusted by Government? Surendra Nath Banerji is no doubt a "veteran" and so is Mati Lal Ghosh, but was not the office of Surendra Nath's paper searched and was not Mati Lal Ghosh made to deposit a security? Are not Bhupendra Nath Bose and Rabindra Nath Tagore police suspects? What, again, about Aswini Kumar Datta, Krishna Kumar Mittra and Tilak? But if Government do not trust our so-called leaders the public treat them no better. And why should they? Do the leaders ever care to consult the public on any matter? In fact, Government has never flouted public opinion as much as these eminent folk have done. On the contrary, there are instances in which Government has acceded to public opinion and saved the public from their selfish "leaders." May we ask whether Surendra Nath cared anything for the public welfare when he supported water-gambling? Are questions vitally affecting public interest, as for example, the road-cess, the chaukidari tax, etc., ever discussed in the *Bengalee*, which cares more for tall talk, such as the extension of jury trial and Council reform, than for things really connected with the welfare of the masses? Since the public do not trust these "leaders" they can have nothing to whine about if Government does not have full confidence in them and happens to give them a timely warning. It cannot be denied that our "leaders" know nothing about the wants and grievances of the people at large, and that so long as the Congress remains what it is—a medium for these leaders' self-advertisement—Government will never have any faith in it either. The thing is, we must reform the procedure of our political agitation, whose growth must be suburban and not, as it is at present, urban; otherwise the opinion expressed by a handful of townsfolk will have no value, deserving the regard of neither the people nor the Government. Sir James Meston's letter furnishes conclusive proof of Government's want of faith in our "political veterans." It would be well if this serves as an eye-opener to the Congress and dispels its day-dreams, but we are afraid the Congress will not profit by it. There will be a good deal of tall talk for three days and then—nothing more!

42. The *Mohammadi* (Calcutta) of the 22nd December writes that Sir James Meston is a very *zubberdust* ruler, probably more *zubberdust* than any ruler since Lord

"Meston's threat."

Curzon. Recently by his order the Commissioner of Lucknow wrote a stern letter of warning that the Congress speakers must be careful about their language, and must weigh their words. He has said that he will not tolerate any nonsensical language about Home Rule, which is being discussed in a very unrestrained fashion nowadays. The police or other Government officers who will be present at the meeting will be the witnesses on whose evidence the guilt or innocence of the speakers will be judged. We doubt if any speaker can survive an ordeal like this. Is this a foretaste of the *Delhi laddo* (sham concessions) which we are to get after the war?

43. The *Hitavadi* (Calcutta) of the 22nd December is surprised and grieved at Sir James Meston's recent letter to the Congress authorities. Congress speakers have

"Fear of the bogey-man."

never been known in Congress to overstep the limits of the law, and therefore this sudden action on Sir James Meston's part seems inexplicable. Why has Sir James held out this fear of the bogey-man before Congress? Government has used this threat probably because Tilak, Khaparde and Mrs. Besant will attend the Congress this time. But why does Government assume Congress leaders to be seditious? Will the reports of the police be the basis on which Government will form its opinion as to the legality or illegality of a particular speech? It is to be hoped that the reply sent to Sir James by the Congress authorities will allay His Honour's unreasonable fears.

44. The *Darsak* (Calcutta) of the 22nd December has the following:—

The Bengali double company.

The Germans have constructed a tunnel through the Taurus Range and thus opened up direct communication with Bagdad. Our Indian soldiers will have to form an

MOHAMMADI,
Dec. 22nd, 1916.

HITAVADI,
Dec. 22nd, 1916.

DARSAK,
Dec. 22nd, 1916.

insurmountable obstacle in their way in Mesopotamia and crush their designs for ever. This will make it necessary for more troops to be sent to Mesopotamia, and if Government wish, a lakh of Bengali soldiers will be available for the purpose. Of course, we cannot expect so much just now, but we shall be very happy if at least a regiment of Bengali soldiers be allowed to be formed for the present. We hope Lord Carmichael will grant this favour to Bengal on the eve of his departure.

DAINIK BASUMATI,
Dec. 22nd, 1916.

45. The *Dainik Basumati* (Calcutta) of the 22nd December is not satisfied with the working of the Department of Agriculture. The Government of the United Provinces is reported to have carried out certain successful experiments in the cultivation of sugar, but have the results of the experiments been made known to the cultivators all over the country? Again, have the suggestions made by Mr. Annett regarding the manufacture of sugar been circulated among the sugar-growers of Bengal? Government takes much interest in the cultivation of jute and helps it in more than one practical way. Why then does it not send out trained men to every village and teach sugar-growers how to improve their methods?

SADAQAT,
Dec. 23rd 1916.

46. The *Sadaqat* (Calcutta) of the 23rd December highly approves of the evidence tendered by the Hon'ble Mr. B. P. Standen, Commissioner of Berar, before the Industrial Commission and says that his suggestions should be adopted by Government for practical purposes.

HINDI BANGAVASI,
Dec. 26th, 1916.

47. The *Hindi Bangavasi* (Calcutta) of the 25th December says that it is now nearly two years that German and Austrian goods have not been imported into this country. The prices of these foreign articles, for which there is a great demand, have risen very high, but nothing has been done in this country to meet this demand, because the entire energy of the country is being spent in the conducting of the war. So things have been allowed to remain as they were. America and Japan have reaped advantage during this period.

In India the golden opportunity which war offered is being wasted idly. The only work which has been done appears to be that of the Industrial Commission, which is still on its peregrinations.

DAINIK BHARAT
MITRA,
Dec. 23rd, 1916

48. The *Dainik Bharat Mitra* (Calcutta) of the 23rd December, in referring to the new paper currency reserve, says:—
The Colonies take loans from England but India gives loans to her. In spite of so much service India is not treated with that respect which it deserves by British statesmen. Her name is not mentioned even in connection with the reorganisation of the Empire.

III.—LEGISLATION.

DAINIK BASUMATI
Dec. 21st, 1916,

49. The *Dainik Basumati* (Calcutta) of the 21st December warmly supports the idea of extending trial by jury to all the districts of Bengal. Mr. Fazlul Haq's opposition to the proposal in Council is indefensible. Of course the present system of selecting jurors is capable of amendment. Let it be amended, but that should not be made the ground for refusing to extend the system. Mr. Haq's attack on the High Court Judges and incidentally also on the Honorary Magistrates as a class was utterly uncalled for. The jury system even in England is not without its defects but it has a great political value, in that it associates the people with the administration of justice.

SADAQAT,
Dec. 22nd, 1916.

50. The *Sadaqat* (Calcutta) of the 22nd December says:—
The jury system. We are gratified that the Bengal Government has accepted the Hon'ble Mr. Akhil Dutt's recommendation about the jury system. One significant fact about the debate in the Council is that the official member did not show the opposition which the Judicial Secretary showed. It is well that public opinion has prevailed and Lord Carmichael, who has always admitted legitimate demands, has yielded to it.

51. Referring to the proposed amendment of the Bengal Tenancy Act, the *Basumati* (Calcutta) of the 23rd December says that the right which Government proposes to confer on the raiyats to transfer the lands under their occupation at their pleasure will not be an unmixed good. This will make them improvident, but will this law apply to the Government *khas mahals* also? Or is it intended to restrict its application only to the lands of private zemindars?

BASUMATI
Dec. 23rd, 1916.

VI.—MISCELLANEOUS.

52. The *Dainik Basumati* (Calcutta) of the 19th December says there is a chance that Moldavia will soon come under German occupation. So Germany may be said to be victorious. If still she offers peace it is because she knows that she has reached the highest point of her success and henceforward her career will be one of gradual decay and downfall. She has lost the picked manhood of her nation, and suffered other tremendous losses, but the Allies will not accept peace with her now and the neutral Powers know that. Germany is said to have held out special threats against Belgium to make her accept peace. The cruelty she is thus showing well becomes her.

DAINIK BASUMATI
Dec. 19th, 1916.

53. The *Dainik Basumati* (Calcutta) of the 19th December says that Mackensen is rapidly approaching Galatz, where a great fight is expected to take place. The enemy is attempting to conquer South Moldavia, and the Rumanians have retired from Buzeu; nevertheless the Russo-Rumanian frontier is not yet threatened. The Russians will defend themselves on the bank of the Sereth. The Russo-Rumanians are not going to evacuate the whole of North Rumania and so there is no risk now of Bessarabia being attacked. The Austrians have indeed recently gained some advantage in Galicia, but that need not alarm Russia. The enemy in Bukhovina has not yet been able to do much. Nevertheless, if the Germans now actively try to put pressure on Russia and the Russian General shows some laxity, the enemy will come up to the Russian frontier this winter. So the Russian General must fight a big fight before long to avert that contingency.

DAINIK BASUMATI
Dec. 19th, 1916.

54. The *Dainik Basumati* (Calcutta) of the 20th December writes:—
Thanks to the skilful management of General Sarraill, the allied troops are now entrenched in invulnerable positions; and since there is now no fear of any rear attack, the Germans will not be able to do them much harm. We are confident that the Allies will somehow be able to get over their present crisis and restore Serbia to her independence. Germany has not yet taken the threatened offensive, nor is it likely that she will do so before she has finished her work in Rumania.

DAINIK BASUMATI
Dec. 20th, 1916.

Austria, deprived of German counsel as she is now, has not been able to drive Italy out of her frontiers. Italy has already taken a portion of Austria's territories and is steadily moving on towards Trieste. We do not think that Austria will, alone, be any match for Italy.

On the French front the Germans have not of late been able to do anything in spite of all the territory that they are in possession of. Rather, it seems quite likely that they will in time lose all that they have gained there. The French are now on the offensive in Verdun, and if the English join them they will soon be able to push their line into Metz. The recent victory gained by the French, though of less importance than the success of the Anglo-French troops in the Somme region, eloquently proves their valour.

55. The *Nayak* (Calcutta) of the 20th December fully supports Mr. Henderson's speech regarding the German peace offer. He has spoken frankly and honestly on behalf of the whole British race expressing a firm resolve to continue fighting.

NAYAK
Dec. 20th, 1916.

It is rumoured that Germany is again massing troops on the Belgian frontier.

DAINIK CHANDRIKA,
Dec. 20th, 1916.

56. The *Dainik Chandrika* (Calcutta) of the 20th December has the following:—

The proposal of peace.

We, Bengalis, are a timid and cowardly people ignorant of the art of war. We know this much, however, that in a war it is the losing side which becomes eager for peace. But the way in which the German Chancellor boasted of Germany's uniform successes when he made his proposal about peace, leads one to think that the Germans are a highly magnanimous people who never wish for useless bloodshed. Experts in Europe are of opinion that some sinister motive underlies Germany's proposal, but the fact is, the German people are badly worn out and are hankering after peace now, as has been proved at the recent meeting at Hamburg. If there be no early peace, there is sure to be a serious civil war in Germany. After the arrogant language used by the German Chancellor, no self-respecting country can think of listening to his proposal, to say nothing of the Allies. They are now making elaborate preparations for crushing Germany before next spring. It was only their unpreparedness that enabled Germany to attain her successes, but they are now in a position to cope with the enemy. They cannot, therefore, let all the sacrifices they have made go for nothing. Germany will now perhaps tell her people that since her magnanimous offer has been rejected they must be prepared to make every sacrifice, for they are now waging war in self-defence; and if she is defeated, as her people well know she is bound to be, neutral countries will intercede for her. This, we think, is the motive of Germany's proposal of peace. Some say that this talk of peace is only a ruse for obtaining an armistice, so that Germany may strengthen her position in the east. We all know how fond of power the Kaiser is and how this fondness led him to drive Bismarck out of office. We find now that Hindenburg is slowly but steadily robbing him of that much-prized possession. This inhuman old General is now the idol of the German people and practically their supreme lord. The Kaiser does not like him at all, but fears his displeasure, which, he knows, will cost him his throne and, may be, his life. And we think that the Kaiser will meet the same fate as Aurangzeb.

NAYAK,
Dec. 21st, 1916

57. The *Nayak* (Calcutta) of the 21st December has the following:—

"The muddle in Greece."

The situation in Greece has been a muddle from the very first and the country has been vacillating all along. King Constantine has not so far been able to get over his love for his brother-in-law, though the presence of the Allies has up till now prevented him from doing them any mischief. The Venezelists, who are for the Allies, are having frequent encounters with the Royalists, who are pro-Germans, and the latter are committing outrages upon the former whenever they get an opportunity. As soon, however, as the Allies frown upon the Royalists they quiet down and appear to repent, and King Constantine professes his friendship for the Allies. We hear that the Allies are going to give an ultimatum to Greece. Constantine's professions of friendship for the Allies have been discredited by some papers in England and France, which say that he will not be friendly to them (the Allies) unless they can bring him under their absolute influence.

DAINIK BHARAT
MITRA,
Dec. 22nd, 1916.

58. The *Dainik Bharat Mitra* (Calcutta) of the 22nd December, in

Allies' reply to German peace proposals.

referring to the Allies' reply to the German Chancellor's peace proposals and especially to Mr. Lloyd George's speech, says:—

Germany, on receiving such an unfavourable reply to her peace proposals, will try to pose before the world as a lover of peace. But the world knows very well what German peace means. By this peace ruse Germany will gain her object of impressing her people, though not exactly the neutrals. This will lead the Germans to enthusiastically support their Government to carry on the war with greater frightfulness. There is no doubt that if the Allies had swallowed the German ruse for peace and made peace with her individually and separately, their state would have been like Napoleon's. Germany has introduced compulsory military service for the entire civilian population. In view of this England has also decided to follow suit.

We are extremely disappointed with that part of the Premier's speech which deals with Ireland. Mr. Lloyd George has not said a single word expressive of his gratefulness for the services rendered by Indians who have

shed their blood in such profusion in Flanders and France. This is the best reward we have received for our loyalty. The Congress at Lucknow should protest against this. Let us see how far our leaders do this.

59. The *Calcutta Samachar* (Calcutta) of the 21st December says:—

Peace uproar.

CALCUTTA SAMACHAR,
Dec. 21st, 1918.

The uproar which has lately been heard in regard to peace seems to have quieted down. On several previous occasions such reports about peace talk have been heard, but this time the report was placed before us with proofs. Later reports, however, have shown that it had no substratum of truth. This is what appears to us on the surface. God knows if there is any mystery behind it. It has now been made known that this year there will be a diminution in the potato crop of Germany. This is why Germany has been forced by Austro-Hungary to broach the subject of peace. The Rumanian oil-fields have become another bone of contention between Germany and Austro-Hungary. Be what it may, many such things have been reported in regard to the peace talk. The only conclusion which one can draw from Reuter's telegrams is that the war is growing more and more bloody every day. While on one side we find that the British forces in Mesopotamia are advancing towards Bagdad, on the other side we are told about the opening of the German section of the Bagdad Railway.

There is no sign of the Greek unrest abating. Greece seems to be preparing to join in the war. It is said that an order has been issued for the arrest of M. Venezelos, who has been advising Greece to join the Allies.

These unsubstantial reports which are received from time to time create a great unrest in the minds of our traders. We would advise them to guard their minds against such influences.

60. The *Hitavadi* (Calcutta) of the 22nd December says that the Allies

"Peace or a trick."

HITAVADI,
Dec. 22nd, 1918.

cannot now accept peace. Germany may have conquered territories, but the people of these countries have not yet accepted their subjection and are striving to regain their freedom. Furthermore Germany never really can agree to peace on the condition of a restoration of the *status quo ante bellum*. Again Russia cannot agree quietly to the excision of Poland and Lithuania from her empire. And the military power of Prussia still remains undestroyed. If the Allies all resolutely try to bring about Germany's destruction, they are bound to succeed in the long run. It is in this belief that they reject the German offer of peace.

61. The *Bangali* (Calcutta) of the 23rd December says that Germany's

Fallen through.

BANGALI,
Dec. 23rd, 1918.

offer of peace may be likened to giving alms to a beggar. But who begged for peace? The Allies do not want peace, but the German people will never understand that. They will imagine that the Allies did not enter this struggle voluntarily and are carrying it on only with the greatest difficulty. Alone and unaided none of them could have coped with Germany successfully. Nevertheless, it is a fact that peace now will be more dangerous to the Allies than a continuance of the war.

62. Referring to the ministerial changes in England and the allied

Change in the administrative machinery and the peace proposal.

BASUMATI,
Dec. 23rd, 1918.

countries, the *Basumati* (Calcutta) of the 23rd December says that, however secretly these changes might have been effected, Germany has somehow come to know that the object of these changes is to carry on the war with greater energy and vigour than before. The conquest of Wallachia has been of the greatest benefit to Germany, for by this she has been able to achieve her object, namely, the acquisition of suzerainty over the Balkan regions and uninterrupted communication between Serbia and Bagdad. When Germany rose into power she saw that she had no opportunity to extend her kingdom. This made Emperor William II say: "The future of Germany lies on the ocean." If Germany can now extend her power from Berlin to Bagdad, her greed for conquest may to a great extent be satisfied. If Germany can now establish her supremacy over the entire area, extending from the coasts of the North Sea and the Baltic Ocean to the furthest extremity of the Persian Gulf, her object may be considered fulfilled. From there the wily Germans may stretch their hands to the kingdoms of Persia and Afghanistan. This

is indeed a cause for anxiety to the British and the Russians, but Germany now fully realises that her dreams are not going to be fulfilled.

Perhaps Germany realises that she has no longer any hope of success in view of the gigantic preparations which the Allies are making to vigorously prosecute the war, so she has made a proposal for peace. But she has also said that the Allies will be deceived if they think that she is exhausted, and that if her proposal be rejected she will continue the war with a firm determination and shirk all responsibility. Germany is proud of her success in Rumania. It is, therefore, not likely that the Allies will accept her proposal. She has said nothing about recompensing the parties who have suffered losses. So long as Germany's power is supreme in the Balkans and she can wield uninterrupted influence from Berlin to Bagdad, the English cannot make any peace with her. But Germany has no hope of success. Hence her present peace proposal, which the Allies have rejected.

BASUMATI
Dec. 23rd, 1916.

63. The *Basumati* (Calcutta) of the 23rd December has the following:—

Rumania and Russia.

What we apprehended has come to pass. Russia has been unable to check the advances of the Austro-German force. Mackenson's army has made considerable advance towards the Galatz region. A great battle will take place near this region.

So long as the Turko-Bulgar force of Dobrudja does not advance, Russia has no very great cause for anxiety. Even if the Austro-German force can advance close to Galatz, they will not be able to reach the Russian frontier. The Russo-Rumanian force can defend itself on the bank of the river Sereth and check Mackensen's advance.

If the entire Russo-Rumanian army in North Rumania leaves the Rumanian frontier and the Russian army is defeated in Bukovina, then indeed there will be cause for Russia's alarm. Mackensen may conquer the whole of Rumania during the winter and arrive at the frontier of Bessarabia, but when that has not taken place and the Austro-German army has not been able to come out of the mountains of North Rumania and achieve any success in Bukovina, it is not likely that Mackensen will be able to do much soon.

The enemy has gained some success in Galicia, but Russia need not be much alarmed at that, for the Austro-German army in Bukovina has not been able to do anything. Germany is making arrangements for pressing on Russia from all sides. If the Russian General does not prosecute the war with greater vigour, the enemy may reach the Russian frontier during this winter.

DAINIK BHARAT
MITRA,
Dec. 24th, 1916.

64. The *Dainik Bharat Mitra* (Calcutta) of the 24th December, in referring to the peace note issued by President Wilson, says:—

President Wilson's peace note.

There is no doubt that if all the belligerents publish their terms, then neutrals like the United States will not have to grope in the dark. Then they will come to know what guarantees the neutrals want for future peace, what boundaries they want to fix between the several States, and what indemnities they want. President Wilson's note has created regret and amazement in England, because the President has considered England and Germany in the same position. This indicates that President Wilson's efforts are doomed.

HINDI BANGAVASI
Dec. 25th, 1916.

65. The *Hindi Bangavasi* (Calcutta) of the 25th December says:—

Mr. Lloyd George's speech.

We are unable to make out whether Mr. Lloyd George has said "Yes" or "No" to Germany's offer of peace.

NAYAK,
Dec. 21st, 1916.

66. Referring to Mr. Lloyd George's recent speech in Parliament, the *Nayak* (Calcutta) of the 21st December writes:—

"Lloyd George's announcement."

The speech has made it quite clear that the Sovereign or the ruling power or the governing body is the master of everything that the people possess, who can be employed in any way conducive to the welfare of the State. This is a principle which was first adopted by Germany and now England is going to adopt it also. The national mobilisation which is being carried on in England is sure to make the British people a great military race. We are glad that Mr. Lloyd George has spoken out quite plainly, and that he has correctly described the path which

will lead England to victory in the great war. Mr. Asquith has promised to co-operate with his old colleague, and we pray to God that Great Britain may be victorious in the war.

67. The *Dainik Basumati* (Calcutta) of the 21st December cannot understand how all these two years Japan permitted trading with Germany to continue and has stopped it only recently. German goods still found in India apparently have come through Japanese agents. The Allies should have stopped this curious policy of Japan's long ago.

DAINIK BASUMATI,
Dec. 21st, 1916.

68. The *Dainik Basumati* (Calcutta) of the 21st December asks how many of the volunteers in India have offered to go to the front? Chowringhee is still as full of Europeans as it ever was. It does not appear from their attitude that their country is in the midst of a dread war in the cause of civilisation. Their pleasures and amusements go on unrestrained—theatres, cinema shows, operas, circuses, races, all continue as before. Indeed many of them resent the Viceroy's decision to absent himself from the races. To judge from outside appearances they are not practising any economy either. Why is not compulsion introduced here among these Europeans? If it is, the solution of the problem of man-power will be largely helped. It is surprising that Englishmen here should shirk going to the war like this, while our Princes are actually participating in the fight and our people also are willing to do so, if permitted.

DAINIK BASUMATI,
Dec. 21st, 1916.

69. The *Nayak* (Calcutta) of the 22nd December, in welcoming Lord Chelmsford to Calcutta, says that we Bengalis have many grievances to complain of, but we have cast them all aside for the present and are resolved to help the English, who are our friends and rulers, in this war. Everything we have is now at the beck of our Emperor for his service. This is the present we make to Lord Chelmsford on his coming here.

NAYAK,
Dec. 22nd, 1916.

70. The *Nayak* (Calcutta) of the 22nd December writes:—
In common with the *Englishman* we feel keenly the absence of any mention of India in Mr. Lloyd George's invitation to the Dominions to a Conference to discuss problems relating to the war. Were India's co-operation secured, England would not be in want of men. We earnestly hope a representative of India will after all be summoned to the Conference.

NAYAK,
Dec. 22nd, 1916.

71. The *Nayak* (Calcutta) of the 23rd December, referring to the Viceroy's response to Mr. Lloyd George's message to India on assuming the office of Prime Minister, asks what steps are Government taking to better utilise India's services in the war? Bengalis and other Indians are eager to fight, but Government is indifferent. Again, if the higher officers of Government are eager to encourage recruiting, the public are held back by dread of the police. Let us hope things will now improve.

NAYAK,
Dec. 23rd, 1916.

72. The *Calcutta Samachar* (Calcutta) of the 23rd December says:—
The Prime Minister has not thought fit to refer to India in connection with the organisation of the man-power of the Empire. Probably at this juncture he wants to derive advantage from the self-governing Colonies. There is no doubt that if Indians were paid as highly as European soldiers they could put the teeth of Germany on edge in no time. The question of the enlistment of Indians has not been raised at all at a time when it has been decided to introduce universal compulsory military service for Europeans. What need is there for compulsion, when India offers such a vast field for the voluntary system?

CALCUTTA SAMACHAR,
Dec. 23rd, 1916.

73. The *Nayak* (Calcutta) of the 20th December refers to the *Bengalee's* protest against the proposed action of the British Indian Association in presenting an address of welcome to Lord Ronaldshay, and observes that the zamindars as a body make it a principle always to pay court to the officials in power, whoever they may be. This policy is enforced on them by circumstances. They are aristocrats created by Government, and the head of the Government of the day always will show them honour. Every one is selfish and the zamindars cannot be

NAYAK,
Dec. 20th, 1916.

expected to be so unselfish as to quarrel with the men upon whose continued favours depends their safety. Does not the *Bengalee* itself act in the same way? How can we forget to what pass Surendra Nath Banerji and the *Bengalee* have been reduced since they ate humble pie before Sir Edward Baker?

The *Bengalee* expresses its regret that the British Indian Association is now out of touch with public opinion. So is the *Bengalee* itself. Does Surendra Nath himself show any deference to public opinion? Does the *Bengalee* do that either? For fear of Dr. Deva Prosad, the *Bengalee* keeps silent as to the iniquities of University management, and for fear of trouble, it keeps silent regarding Home Rule. It does not become a paper like this to hold the British Indian Association up to obloquy. Let it abandon all agitation against Lord Ronaldshay, who has recently been warmly acclaimed by Mr. Chamberlain. Let it devote its energies to real work for the country, and justify its existence if it can.

NAYAK,
Dec. 30th, 1916.

74. The *Nayak* (Calcutta) of the 20th December writes:—

The Englishman and the Bengali. We spoke frankly what we felt about the part of Lord Carmichael's Durbar speech which we felt interested in. We did not contradict what His Excellency said, we did not say and never will say, that he spoke unjustly or illogically or falsely. We only pointed out respectfully that we were not originally to blame for the birth of this revolutionary spirit. Through the faults and neglect of previous rulers, it has developed in Bengal and it is the officials who are now reaping the consequences. It is a trouble from which the genuinely orthodox Bengali is free. Men who have not imbibed the irritating juice of English education and culture, with their iconoclastic tendencies, do not understand the revolutionary spirit and do not help it in any way. We once said that men who had renounced Hinduism could not be patriots. Their patriotism is merely a synonym for race-hatred, a means of self-aggrandisement and subserving self-interest.

We are no one-sided partisans, and having said what we had to say to the authorities, we shall now say a few words to the English-educated community. The propagation of the revolutionary cult in one respect is the result of defects of English education and the English system of government, while in another respect, it shows how our English-educated community is stupid, indifferent, devoid of a sense of duty and neglectful. What the faults of the ruling race originated, has been developed by heinous sins on the part of the subject people. The main sins of the English-educated community are—

- (1) Self-forgetfulness.—This community constantly imagined that they were not the subjects of the English but were their equals. This lies at the basis of the revolutionary spirit.
- (2) Everybody who abused the English and strongly criticised the officials won great popularity with the Babu community. As a result of this exaggerated abuse of the English, a feeling of antipathy towards the English has come to permeate the whole of our society.
- (3) Renouncing Hinduism, on the plea of superstition and blind faith.—Renouncement of Hinduism has led to the feeling of revulsion caused by sin to be weakened. Sinful acts are no longer judged by the old Hindu criterion. Decay of the religious feeling has helped the development of the revolutionary cult.
- (4) Ceasing to respect character.—English education has taught us to respect intellect only, and not character and piety. Without mentioning any names, we must say that with English education, the ideal of lofty character and of piety among our Babus has deteriorated. This tendency towards atheism has helped the revolutionaries.
- (5) Defects of education.—None tried to make real men of our boys. Guardians neglected the education of their wards, and school-masters lost all sense of responsibility towards their pupils.

(6) Schools and colleges were run on shop-keeping principles and were resorted to by *arkatis*, (literally, coolie-recruiters,—here used figuratively to mean a class of people who try to secure recruits for schools for a consideration), middlemen, frauds—all sorts of undesirable people.

We must always remember that the English-educated Babu community—

- (1) cannot possibly do without the English;
- (2) cannot possibly save themselves except under the British system of government;
- (3) cannot possibly manage to live without English education and civilisation.

If we must save the nation, its collective strength, we must long continue to live under British rule. No other course is now open to the Bengali Babu. If you want to understand why it is so, you must analyse your own self. If you realise what you are and why you are what you are, you will realise the truth of what we say.

75. The *Dainik Bharat Mitra* (Calcutta) of the 20th December says:—

DAINIK BHARAT
MITRA,
Dec. 20th, 1916.

The Home Rule agitation and the Anglo-Indians.

The angle of vision of both the British administrators and Anglo-Indian papers is the same, because the conductors of the latter being English, naturally consider themselves the masters of the Indians. There is nothing to be surprised at in this. The Anglo-Indian papers act like a united body whenever there is the least apprehension of their interest being prejudiced. They agitate and force Government to act in consonance with the views expressed by them. It would not matter at all if they did not place any obstruction in the path of others' progress, but when they oppose the legitimate aspirations of Indians and try to prejudice the British Government and the British people, then one is irritated with them and their meanness. They abuse noble Englishmen who sympathise with the Indians and their aspirations. The root-cause underlying this is that they do not like to see the Indians improve their political status and want to keep them always in a fallen condition.

They are apprehensive that they will not be able to keep their mastery over the Indians if they obtain Home Rule. Labouring under this belief, they tell the Indians that they are not yet worthy of obtaining political privileges and that they should try to acquire those virtues which would qualify them for them. They ask them to remain like the fool in the old story, who was determined not to enter into the water till he had learnt to swim. But if men were to act according to this maxim they would have to wait for liberty till they had become confirmed in slavery. This would mean that they must wait for ever.

It is our belief that the nation which is sacrificing both men and money in defending the weak will help the Indians in obtaining Home Rule. But the efforts of the Anglo-Indian papers to warp the British sense of justice are calculated to create apprehension in our minds.

How can the Anglo-Indian papers bear the idea of Indians enjoying self-government, protecting their trade against foreign competition, and improving the condition of the country? It is to be expected that in future all the efforts of the Anglo-Indian papers will be in vain, as the war has proved our worth and loyalty. The British public has now realised it all.

The signs of the times indicate that the day is not distant when self-government will be granted to us. This is the time and the opportunity for carrying on an agitation with that object and not for sitting quietly. The Home Rule agitation has spread throughout the country.

This is why we say the future is hopeful, the time for waking up has come.

76. Referring to the enthusiastic preparations in connection with the Congress, the *Sanjivani* (Calcutta) of the 21st December writes:—

SANJIVANI
Dec. 21st, 1916.

"Preparations for the mother's worship"—The coming session of the National Congress.

We are often blamed for talking too much and doing too little. This is an accusation we do not quite deserve, because there are still many things which we have to bring home to our countrymen at large, who can only know them from our lips. These

questions are the financial and political situation of our country, the causes of the excessive death-rate among our people, the importance of education, and, above all, the necessity of unity between Hindus and Musalmans. The divers races and sects in this country should now awake. They should now assemble at the great Congress gathering and demand for their motherland the position she deserves as the birthplace of civilisation and enlightenment and righteousness. Why should a mother who has crores of sons remain neglected and scorned? Why should she not have a place among the civilised countries of the world? It is a great shame that we do not speak out and claim what should be our own according to law and morality, and that we are too cowardly to speak unitedly. These are the causes of our downfall, and we ask all our countrymen, both Hindus and Musalmans, to shake off their timidity and lethargy and work together. They will then be able to realise that the pursuit of sectarian or personal interests injures the interests of the country and even of the sects or individuals concerned. So far we, Hindus and Musalmans, have not been able to stand shoulder to shoulder and hence we have not been considered as men by the civilised nations of the world. We may deplore such treatment, but there is nothing in it to be surprised at. A new era is now dawning in the history of the world, and India must not be allowed to occupy a low and despised position any more. Those who hanker after personal or sectarian interests should bear in mind that what is achieved in commc with others is alone a real gain. The value of unity has now been proved beyond doubt and we have all seen how united effort can accomplish what at first seemed impossible. We ask our countrymen to profit by the noble example of unity shown by the people of Great Britain during the war. Let our countrymen unite and be initiated in the great *mantra* which the Congress will preach this time—the *mantra* of equality and fraternity. If they do so they will deserve to be ranked among the civilised nations of the world.

BANGALI.
Dec. 21st, 1916.

77. The *Bangali* (Calcutta) of the 21st December refers to ex-King Thebaw's death and observes:—

"The last King of Burma."

It is said that Thebaw ordered the murder of certain members of the Burmese Royal Family and was, therefore, deprived of his throne, but did not such murders often take place during the time of the Mogul Emperors and also in Nepal? Has Nepal been annexed by the British? Certain Anglo-Indian papers have dealt with the history of the annexation of Burma, and we must say that they should not have done so at a time like the present, for such things will not enhance the glory of the British race who are now engaged in a great war for upholding the independence of Belgium. Nor is it at all prudent now to speak of England's enmity with France during Thebaw's time.

SANJIVANI.
Dec. 21st, 1916.

78. Referring to the Hon'ble Mr. Suhrawardy's opposition to the Hon'ble Babu Akhil Chandra Datta's resolution on the extension of the jury system, moved in the Bengal

Legislative Council, the *Sanjivani* (Calcutta) of the 21st December says that it is a great mistake on the part of the people to elect a representative on the Legislative Council who is unable to realise what is really good for the country.

HITAVADI.
Dec. 22nd, 1916.

79. The *Hitavadi* (Calcutta) of the 22nd December says that the Indian public generally will dissociate themselves from the opinion expressed before the Industrial Com-

mission by Mr. Bhupendra Nath Basu and Rai Sita Nath Roy Bahadur, that

monetary help from Government towards the starting of new industries is not required for the resuscitation of Indian indigenous industries. As a matter of fact want of capital is often a cause why an industry cannot be set up.

BANGAVASI.
Dec. 23rd, 1916.

80. The *Bangavasi* (Calcutta) of the 23rd December says that it is rumoured that a Bengali paper has approached

State subsidy for a newspaper.

Government with a prayer for a subsidy to be secretly given to it, in return for which it will support official measures. It will do the work of the *Sulabh Samachar*, but the public will not know that it is subsidised by Government and hence its influence will not be impaired. It is for Government now to say how far this rumour is true. It is to be hoped that Government will not act in secret and be led into taking a false step as it did on the last occasion. Let not some selfish designing people

mislead the authorities. It would be folly to repeat the experiment which experience has shown to be a failure. Such a step would be against British ideals and disgraceful to Government. It is surprising that such waste of money should now be proposed when economy in all departments of the State is the watchword of Government. Most newspapers are in great difficulties now owing to the rise in the cost of paper, and it would be hard indeed, now, if one of them is enabled by a Government subsidy to outbid the rest in the struggle for existence. It would be unfair interference with private trade. Government ought not to forget that men who sell their opinions for money are utterly without backbone and character and no beneficial object can ever be subserved by the efforts of such men. They can only waste Government money and impair official prestige.

81. The *Bangavasi* (Calcutta) of the 23rd December says that certain facts brought to light in the recent trial of Han-

The Arunachal case.

sananda of the Arunachal *Asram* show that he is a

libertine with ideas subversive of Hinduism. He apparently encourages marriages between different castes and he once encouraged three young women to dance stark naked before a crowd in broad daylight. The sooner he and his work is brought to an end the better.

BANGAVASI.
Dec. 23rd, 1915.

RAJENDRACHANDRA SASTRI.

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 30th December 1916.

...the experiment which
...would be against British
...satisfying that such waste of
...small domestic market of 10 millions
...importance is great difficulties
...it would be a great waste of money
...thing to build the road in the
...between a million and a half
...well their situation for power
...then a logical object for a
...and only when the interest

the number says that certain

be submitted with the record of such action
and carried without discussion and without
Government ought not to be a condition
of its existence. It would be
one of them is enabled by a very simple
reference to the fact in the record of
the withdrawal of Government. It
should not be proposed when
it is directed to Government.
existence is shown to be a failure.
The authority is would be the

1951-52 The University of California at Berkeley, California

CONFIDENTIAL.

No. 53 of 1916.

REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 30th December 1916.

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NO. 22 OF 1912

CONFIDENTIAL
LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS
RECEIVED AND SENT WITH THE BENGAL INTERNAL SECURITY
REPORT (Part II)

(As ordered by the Government of Bengal)

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

Week ending Saturday 20th December 1912

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1. List of newspapers and periodicals received and sent with the Bengal Internal Security Report (Part II) (As ordered by the Government of Bengal)

I. FOREIGN POLITICS

1. Home Administration
The Government of Bengal have received from the Secretary of State for India a copy of the Home Administration Report for the year 1912.

The Government of Bengal have also received from the Secretary of State for India a copy of the Home Administration Report for the year 1912.

II. EDUCATION

III. NATIVE STATES

IV. NATIVE STATES

V. PROGRESS OF THE CROPS AND
COMMITTEE OF THE PEOPLE

VI. Local Self Government and Municipalities

VII. MISCELLANEOUS

(1) General Report of the Government of Bengal for the year 1912

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS
RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE
BRANCH.**

[As it stood on 1st January 1916.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	Daily	Mati Lal Ghosh, Hindu Kayastha, age about 62, and Pijus Kanti Ghosh, a cousin of Mati Lal.	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N)	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 70.	5,000
4	"Bulletin of the Calcutta Mathematical Society (P.)	Ditto	Quarterly	Phanindra Lal Ganguli, Brahmin, age about 36.	400
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 44.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Purna Chandra Nandi, Native Christian, age about 51.	540
8	"Calcutta University Magazine." (P.)	Ditto	Do.	Dewan Bahadur Dr. Hira Lal Basu, Kayastha, age about 41	300
9	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 42.	1,700
10	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 39	1,000
11	"Current Indian Cases" (P.)	Ditto	Monthly	Manindra Nath Mitra, Hindu Kayastha, age 39.	1,000
12	"East" (N)	Dacca	Weekly	Mohim Ch. Sen, age 63	200
13	"Food and Drugs"	Calcutta	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 58.	650
14	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 58.	300
15	"Hablul Matin" (English edition). (N.)	Ditto	Weekly	Gyan Ch Ray, Hindu Baidya, age 47	1,000
16	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 47	500
17	"Herald" (N)	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 31.	2,000
18	"Hindoo Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 48	2,000
19	"Hindu Review" (P)	Ditto	Monthly	Bipin Ch. Pal, Hindu Teli, age 51	900
20	"Hindu Spiritual Magazine." (P.)	Ditto	Do.	Mati Lal Ghosh, Kayastha, age 30, and Pijus Kanti Ghosh.	400
21	"Indian Case Notes" (P)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 39.	1,000 (Suspended.)
22	"Indian Cycle and Motor Journal." (P.)	Ditto	Do.	Sudhir Kumar Sen, B.A., Hindu Baidya, age about 28.	200
23	"Indian Empire" (N)	Ditto	Weekly	Kishor Mohan Banarji, Hindu Brahmin, age 36.	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Indian Express" (P) ...	Calcutta ...	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 52.	100 to 250
25	"Indian Homœopathic Reporter." (N.)	Ditto ...	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 47.	500 Discontinued for the present.
26	"Indian Homœopathic Review." (N.)	Ditto ...	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
27	"Indian Medical Record" (The). (P.)	Ditto ...	Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 39, and Committee.	800
28	"Indian Messenger" (N)	Ditto ...	Weekly ...	Pratul Ch. Som, Brahmo, age 53 ...	500
29	"Indian Mirror" (N)	Ditto ...	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 37.	500
30	"Indian Royal Chronicle" (P.)	Ditto ...	Monthly ...	Shamlal De, Hindu Subranabanik, age 48	Unknown.
31	"Indian World" (The) (N.)	Ditto ...	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 41.	500 to 1,000 (Suspended.)
32	"Industry" (P) ...	Ditto ...	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 37.	1,600
33	"Journal of the Moslem Institute." (P.)	Ditto ...	Quarterly ...	A. H. Harley, Principal of the Calcutta Madrasa.	300
34	"Journal of the Moslem Law College Hostel." (P.)	Ditto ...	Monthly ...	Saiyid Mazid Buksh ...	100
35	"Legal Miscellany and Review." (P.)	Ditto ...	Do. ...	Rai Bahadur Mohim Chandra Sarkar, Hindu Kayastha, age about 67.	750
36	"Modern Review" (P.)	Ditto ...	Do. ...	Rama Nanda Chatarji, Brahmo, age 61 ...	2,000
37	"M. S. Journal" (P) ...	Ditto ...	Do. ...	Dr. Sarat Kumar Mallik, Brahmo, age about 43.	200
38	"Mussalman" (N) ...	Ditto ...	Weekly ...	M. Rahman, Muhammadan, age 35 ...	1,400
39	"National Magazine" (P)	Ditto ...	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 68.	500
40	"Presidency College Magazine." (P.)	Ditto ...	Do. ...	Jagadish Chandra Chakrabarti, Hindu Brahmin, age about 26.	1,000
41	"Regeneration" (P) ...	Ditto ...	Do. ...	Abinash Ch. Ray, Brahmo, age 37 ...	200
42	"Rols and Rayyet" (N.)	Ditto ...	Weekly ...	Jogesh Ch. Datta, age 65 ...	350
43	"Student" (P) ...	Ditto ...	Monthly ...	Jitendra Lal Banarji, Hindu Brahmin, age about 43.	100
44	"Telegraph" (N) ...	Ditto ...	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 33.	2,500
45	"University Magazine" (P.)	Ditto ...	Monthly ...	Dewan Bahadur Hira Lal Basu, age about 41.	500
46	"World and the New Dispensation." (N.)	Ditto ...	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 62, both Brahmos.	400
47	"World's Messenger" (P)	Ditto ...	Monthly ...	Sundari Kakhya Ray, Hindu Mahiaya, age 29.	400

II.—HOME ADMINISTRATION.

(a)—Police.

697. The *Amrita Bazar Patrika* writes :—It is hardly necessary to state that His Excellency the Governor only echoed the assertion of the C.I.D. when he said in his Durbar speech that "a wide-spread and well-organised conspiracy" existed in this Presidency. The journal has been trying to find out how His Excellency, who has mixed with all classes of the people and always admitted that the number of anarchists and anarchically-disposed persons in Bengal is very inconsiderable, could accept such a statement, which seems to be absurd on the face of it. To believe in the existence of "a wide-spread and well-organised conspiracy" is to cast a slur upon the executive officers whose main duty during the last ten years has been the hunting down of political offenders with the help of myriads of policemen, detectives, spies and informers. Does it stand to reason that when the officials are so wide-awake and armed to the teeth, the conspirators, eluding their vigilance, have been able to organise themselves into regular bands and spread their operations far and wide in the country? The very small number of political crimes committed during the last decade goes against the theory of a wide-spread and well-organised conspiracy existing in the Province. His Excellency, however, frankly admits that the facts which justify the internments under the Defence of India Act are based mainly on the *belief* of the officials. The latter cannot, he regrets, place the public in full possession of all the facts which would make them agree with the Government in its view of the situation. In absence of these facts, however, it is impossible to diagnose the exact nature of the disease or to determine how far it has spread. Is the policy of prosecuting people on mere belief safe? Does it not take one back to the time when men were punished for their faiths, and not on account of any overt criminal acts? The Government of those days could also very well justify itself by declaring that though it could not always prove in a court of law why a particular person should not be imprisoned or beheaded for following a particular faith and though even the people could not be told exactly how the profession of a particular faith was detrimental to the best interests of the country, yet the Government honestly believed it to be so and felt it to be their duty to punish the adherents of that faith. Thus no real argument is possible under these circumstances. The journal can only attempt to show that the theory accepted and acted upon by the Government is wrong by pointing out that the belief may be valueless owing to a variety of causes. There arises a tendency to magnify or exaggerate the objective reality, and a belief rapidly comes to be formed on account of the predominance of the subjective factor even though the objective data are very scanty. Further, a predisposition in favour of this belief is created by the ideas entertained in certain quarters as to the nature of the anarchist movement. A school is regarded as the disseminating ground of the seeds of anarchism. Every school-boy and schoolmaster are potential anarchists. When the mind is stuffed with such high explosives it is no wonder to find it go off on the application of the slightest spark. Considering the atmosphere in which the alien officials live in this country, are they sure that they have made due allowance for this and the other factors also which go to make all the difference between belief and hallucination? Don Quixote, when he tilted his lance at a wind-mill, must have seriously believed it to be a formidable enemy. He was, however, wrong because he was in a fighting mood and anything that caught his eye or arrested his motion he took to be an enemy whom he must fight. Then there was Sancho Panza always egging him on and pandering to his vanity. The journal will not be very much surprised if His Excellency himself discovers some day that the hypothesis he believes in to-day was after all based on very slender facts and did not at all justify the vigorous policy that is now pursued by his servants. Above all, in this age men walk by sight and not by belief alone, and if the sight contradicts the belief, it may be taken that the belief is not a safe guide.

The Governor's Durbar speech :
Belief not a safe guide.

AMRITA BAZAR
PATRIKA.
21st Dec. 1916.

BENGALIAN,
21st Dec. 1916.

698. The *Bengalee*, reviewing the *Pioneer's* comments on Lord Carmichael's Durbar speech and the attitude of the Indian Press towards anarchism, writes:—There could not be a greater travesty of the attitude "of the average Bengali politician and editor" than what is portrayed by this accredited organ of the bureaucracy. It has been stated that there have been nominal protestations of horror at the anarchical crimes committed in Bengal, accompanied by hostile criticism of the police when they have displayed activity to bring the wrong-doers to justice. The attitude of Bengal public opinion has undoubtedly been one of disappointment. The root-causes of anarchical crimes have been left untouched; the outer symptoms are alone sought to be dealt with. These causes lie deep in economic and political conditions which must be seriously grappled with. Little or nothing so far has been done in this direction. Punish the wrong-doers by all means; punish them severely for the protection of society; but something more is needed than these strong measures. With regard to the administration of the Defence of India Act there is considerable uneasiness in the community. It is an extraordinary measure officially justified by the exigencies of the situation, but all the same it is an encroachment upon personal liberty. If English education has taught Indians anything, it has taught them to value the sacred right of personal liberty. Naturally the community are watchful and jealous about the administration of the Act. They do not doubt the capacity or the conscientiousness of the superior officers who stand in a position of detachment and isolation from the police; but the subordinate officers are not and cannot always be as capable or as conscientious as they are. Hence the journal is anxious for the adoption of such safeguards as will minimize all risks attendant upon the internment of persons without a trial. It has been urging, and will still do so, that definite charges in writing should be formulated against political suspects whom it is proposed to intern; that their explanations should be taken in writing, and that their cases should be laid before an Advisory Board, on which there should be some Indian representatives. Is it possible to challenge an attitude so reasonable as the above? It is no answer to it to say that an internment is no punishment, but that it is a preventive measure. The journal's reply is that it may be and perhaps is a preventive measure, but it is a preventive measure that involves serious punishment by the restriction, if not the deprivation, of one's personal liberty. The journal thankfully admits that something has been done, and hopes that more will be done to soften its rigours, but still there is considerable room for improvement. The public will co-operate with the Government more and more, if the Government will take the public more and more into its confidence. As for the activities of the police to suppress anarchical crimes, the journal's regret is that so little opportunity is given it to praise the police. It frankly admits that it has to wade through a mass of past prejudice for which the public are not responsible; but even the most stubborn prejudice may be overcome when suitable materials are available. Where are those materials? They are not to be had in abundance, and from time to time there are disclosures which operate as a set-back.

AMRITA BAZAR
PATRIKA,
22nd Dec. 1916.

699. Commenting on the *Pioneer's* remarks on the Governor's Durbar speech, the *Amrita Bazar Patrika* writes:—What a picture for Bengal—the anarchists roaming all over the Presidency with revolvers in hand to commit dacoities, murders and other outrages. Of course, the residents of Bengal are not aware of this terrible situation, but what of that? The *Pioneer* at Allahabad, hundreds of miles away, knows the condition of Bengal better than its residents. What has been the number of these crimes during the last ten years? Owing to the outbreak of war and scarcity of food the criminal record of the last year throughout India was very heavy. No one can underrate the gravity of the physical force party, but an examination of the report of the police administration of this Presidency for 1915 will hardly support the contention that political crime is on the increase. Out of the 653 dacoities, 24 only are ascribed to the revolutionary movement; and the total number of political crimes is given as 36. Of these, 24 were dacoities, 2 attempted dacoities, 9 murders, and 1 attempted bomb outrage. If Bengal

The *Pioneer* on the situation in Bengal. The gentleman of "influence and eloquence."

had really been honey-combed with revolutionary organizations, would the number of political crimes have been so small? Note also this remarkable fact that the handful of terrorists in Bengal had a method in the perpetration of their dark deeds. They did not murder policemen or informers indiscriminately. They selected those for their victims who had either watched them or taken an active part in prosecuting them in a court of law. They seem to be quite indifferent as regards those people, official or non-official, who do not cross their path and meddle with their nefarious work. Their terrorism is thus confined to a limited number of people. The *Pioneer* writes under the influence of passion, and so does not tell the whole truth. The Bengali press never raises its voice against the police when they hunt down and catch real culprits. What, however, the police not infrequently do is to harass and terrorise innocent persons, sometimes by mistake and sometimes deliberately. It is then that public men in Bengal protest. Is this a crime or an honourable duty on the part of the press? How fallen some Anglo-Indian papers are! They will condemn ordinary criminals as if they themselves were pure and had never transgressed a moral law either in deed or thought, but they will not utter one word in defence of the innocent and weak oppressed by the police. The journal does not know who is the gentleman of "influence and eloquence" whom the Governor refers to in his speech. Whoever he may be, he seems to be a little too clever and it is a wonder that the Governor, shrewd as he is, could not detect it. First of all, do these terrorists attach any importance to the sane advice of their countrymen? Secondly, if the gentleman really proposed to the Governor that he could by his "influence and eloquence" convert them into law-abiding people, he either betrayed his utter ignorance of the mental attitude of these men, or sought to hoodwink His Excellency. Did he tell the real truth when he said that he "could denounce the crimes publicly only at the risk of his life"? Judging from their acts, it is quite clear that these political criminals have not the slightest grudge against those who denounce them or their acts. Their victims are only those who stand in the way of their work. As for the man of "influence and eloquence," he has got his reward. He has found a place in a memorable speech of the Governor of the Province. The gentleman of "influence and eloquence" has secured this appreciation without risking a hair of his head. He has displayed his talent in a way which cannot but evoke the admiration of all for his superior wisdom.

700. The *Bengalee* writes:—The Indian Association had observed that anarchism was a passing state of things confined to a handful of men. His Excellency the Viceroy said that anarchism was still lingering and was taking a good many years to pass away. When a distemper of this sort infects the body politic its eradication is slow and is largely dependent on remedial measures that touch its root-causes. The journal is sorry to say that these measures have not yet been tried, though the police have been actively at work for several years. His Excellency urged that greater prominence should be given to the denunciation of anarchism from the platform and the press. The journal is quite sure this will be done.

BENGALIEE,
24th Dec. 1916.

(g)—*Railways and Communications, including Canals and Irrigation.*

701. The *Amrita Bazar Patrika* writes:—Something bordering on panic prevails all over the country on account of the reduction in the train services on railways. The reduction must necessarily lessen railway earnings and it is incomprehensible why the Government abandons revenues which might stand it in good stead in these days of financial stress. It should issue a *communiqué* to allay this unrest and panic.

AMRITA BAZAR
PATRIKA,
21st Dec. 1916.

(h)—*General.*

702. Commenting upon Sir James Meston's letter to the Secretary of the Lucknow Congress Reception Committee, asking for the co-operation of the office-bearers of the National Congress in preventing any excesses in speech which would compel action being taken in the interest of law and

AMRITA BAZAR
PATRIKA,
20th Dec. 1916.

order, the *Amrita Bazar Patrika* writes:—His Honour's logic is not quite clear. Because certain people in certain parts of the country used certain expressions and arguments which, in his opinion, infringed the criminal law, that is no reason why they or others would also do the same in the Congress hall where, as the *Leader* points out, proceedings are carried on with such extreme moderation that a Japanese writer was led to characterise the National Congress as a body of men who "dared not protest but could petition"—whine would be a more appropriate term. Sir James's anxiety on this score is thus quite groundless. What does it matter if the Magistrate of Lucknow, or some other official invested with magisterial powers, while watching the proceedings of the Congress, notes something unbecoming in the utterances of some speaker? Armed as he is with the order of the Government, he is quite within his rights to pounce on the offending speaker and ask the Congress to disperse. Such a thing actually happened at Barisal in 1906, when the Bengal Provincial Conference was held there and was broken up by the police.

AMRITA BAZAR
PATRIKA,
23rd Dec. 1916.

703. Reviewing a letter from Mr. B. G. Khaparde, of Amraoti, which describes the history and functions of the Congress and which puts forward some suggestions for the next meeting, primarily advocating the threshing

A suggestion to the Congress. out of the Home Rule question, the *Amrita Bazar Patrika* writes:—The Congress this time should raise only one uniform and undivided cry—the cry of Home Rule, Self-Rule or Self-Government which all mean the same thing—and concentrate all its attention and energy upon it. As regards the other questions, they may very well wait, excepting two, which strike at the very root of constitutional agitation in this country. The journal need hardly say that it means the Press and Defence of India Acts. The former has practically taken away the freedom of speech from the people, and the latter has placed the leaders at the mercy of the executive, who can deprive any one of them of his liberty. Commenting on the American administration of the Philippines and the Jones Bill of 1914-15 relating to the government of the islands, the journal says that a persistent agitation both in India and England should be carried on to persuade the rulers to introduce a similar Bill in Parliament and to give Indians immediately, what the Americans have already given to the Filipinos. Agitation should be started in India to educate the mass of the population as to what Home Rule means. The authorities have asserted that they have no objection to such an agitation, provided it is carried on in moderate language. This is all right, and the agitation should be started on a large scale in a systematic manner as soon as the Congress session is over.

AMRITA BAZAR
PATRIKA,
20th Dec. 1916.

704. The *Amrita Bazar Patrika* writes:—The reader is aware of a defamation suit instituted by Mr. Tilak in the High Court of England against Sir Valentine

Mr. Tilak's defamation case. Chirol. It does not require a lawyer to say that it is in every respect a private matter between two individuals. As such, the Government can and should have nothing to do with it. It, however, appears from the reply to a question put at the Bombay Legislative Council that the Bombay Government deputed two of its translators paid out of the public exchequer to translate Sir Valentine's documents, so as to help him in conducting his defence.

AMRITA BAZAR
PATRIKA,
21st Dec. 1916.

705. The *Amrita Bazar Patrika* writes:—It should be remembered that "Colonel Sir Proby T. Cautley, who had planned and executed the Upper Ganges Canal."

Bathing ghats on the Ganges. gave a 'pledge' "to the priests and people of Hardwar that 'liberties' would not be taken with the sacred river above the sacred ghats of Hardwar and that the head-works of the canal would remain where they had been located in consultation with them, that is, at Mayapur, situated below all the sacred bathing places at Hardwar," and that the Lieutenant-Governor himself assured the deputation that waited on him in this connection that the matter would receive the best consideration. The journal therefore wonders that in these circumstances the head-works are being constructed above Hardwar and that the representations of the Hindu community are not receiving any attention.

706. The *Amrita Bazar Patrika* writes:—Here is the *Englishman's*

AMRITA BAZAR
PATRIKA,
30th Dec. 1916.

The *Englishman's* Christmas greeting. Christmas message to the world:—"So great have been the changes wrought by the war that it is not incongruous on a day sacred through all the ages of Christianity to the thought of peace and good-will to put these time-honoured sentiments deliberately aside and to steel our hearts against the foes of civilisation and humanity. The ancient Christmas message loses its meaning while Germany retains a shred of the power she has so brutally misused, and to-day the cry of the Christian world is for war to a knock-out." That is to say, the peace and good-will which every Christian is enjoined to preach at least on the birthday of his Saviour should be locked up on the present occasion and the doctrine of brutality and bloodshed should be his motto. That is doubtless also the Christmas message of every Christian living in Central Europe. The ethics of Jesus are not suited to the civilization of the West—the Sermon on the Mount was only a madman's effusions. Thus Jesus, even if he is really anxious to come here again, cannot do so when his followers are so passionately bent upon cutting one another's throats and not turning the right cheek when the left is smitten.

F. P. McKINTY,

Special Assistant.

13, ELYSIUM ROW,

CALCUTTA,

The 30th December 1916.